

CONFIDENTIAL

[No. 9 of 1910.]

REPORT

NATIVE PAPERS IN BENGAL

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LIST OF NEWSPAPERS.

[As it stood on the 1st January 1910.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI.					
1	"Bangabandhu"	Calcutta ...	Weekly	Barendro Lal Mukerjee, age 37, Hindu	500
2	"Bangaratna"	Ranaghat ...	Do.	Kanai Lal Das, age 25, Karmokar	100
3	"Bāṅgāvatī"	Calcutta ...	Do.	Behari Lal Sarkar, age 52, Kayastha; Hari Mohan Mukerji, age 31, Brahmin; and Durga Das Lahiri.	15,000
4	"Bankur Darpan"	Bankura ...	Do.	Biswanath Mukerji, B.L.	713
5	"Basudeva"	Calcutta ...	Do.		
6	"Bagumati"	Ditto ...	Do.	Radhika Prosad Ghose, age 37, Hindu	13,000
7	"Birbhum Hitaishi"	Suri ...	Do.	Rajranjan Sen, age 34, Baidy.	300
8	"Birbhum Varta"	Do. ...	Do.	Debendra Nath Chakravarti, age 35, Brahmin.	300
9	"Burdwan Sanjivani"	Burdwan ...	Do.	Prabodhananda Sarkar	950
10	"Chinsura Vartavaha"	Chinsura ...	Do.	Dinanath Mukerji, age 43, Brahmin	650
11	"Daily Hitavadi"	Calcutta ...	Daily		
12	"Dainik Chandrika"	Ditto ...	Do.	Hari Das Dutt, age 37, Kayastha	300
13	"Dharma"	Ditto ...	Weekly	Aravinda Ghosh	
14	"Dharma-o-Karma"	Ditto ...	Monthly		
15	"Education Gazette"	Ghinsura ...	Weekly		
16	"Ekata"	Calcutta ...	Do.	Shibnath Bannerji, M.A., B.L.	1,500
17	"Hitavadi"	Ditto ...	Do.	Hari Dhan Kundu (Principal contributor), caste Teli, age 34 years, Fashitola, Howrah.	1,000
18	"Hindusthan"	Ditto ...	Do.	Panch Kowri Banerji, Jaladhar Sen, age 46, Hindu; and Jogendra Kumar Chatterjee of Chandernagore, and Manindranath Bose of Chitta.	30,000
19	"Jagaran"	Bagerhat ...	Do.	Hari Das Dutt, age 37, Kayastha	1,000
20	"Jasohar"	Jessore ...	Do.	Behari Lal Roy, age 46, Kayastha; Beni Madhab Ganguly, age 35, Brahmin; and Monmotha Nath Roy, age 32, Brahmin.	300
21	"Kalyani"	Magura ...	Do.	Ananda Mohan Chaudhury, age 34, Kayastha.	500
22	"Karmayogin"	Howrah ...	Do.	Biswar Mukherjee, age 45, Brahmin; and Tarak Brahma Sikdar, Kayasta,	1,300
23	"Khulnavasi"	Khulna ...	Do.		
24	"Manbhum"	Purulia ...	Do.	Gopal Chandra Mukerjee, age 50, Brahmin.	300
25	"Matribhumi"	Chandernagore	Do.	Bagola Chandra Ghosh, age 36, Kayastha.	300
26	"Medini Bandhav"	Midnapore	Do.	Surendra Nath Sen, age 32, Hindu	500
27	"Mihir-o-Sudhakar"	Calcutta ...	Do.	Sayyid Osman of Basirhat, age 35; and Maulvi Reyasuddin Ahmad of Kareya.	4,000
28	"Murshidabad Hitaishi"	Saidabad ...	Do.	Bonwari Lal Goswami, age 44, Brahmin.	100
29	"Navajivani-o-Swadeshi Christian."	Calcutta ...	Tri-weekly	Revd. Lal Behari Shah, age 50, Native Christian.	300
30	"Nayak"	Ditto ...	Daily and Bi-weekly.		500
31	"Nihar"	Contai ...	Weekly	Madhu Sudhan Jana, age 49	200
32	"Pallivarta"	Bongong ...	Do.	Charu Ch. Roy, age 35, Kayastha	400
33	"Pallivasi"	Kalna ...	Do.	Sosi Bhusan Banerji, age 43, Brahmin	600
34	"Prachar"	Calcutta ...	Monthly		
35	"Prasun"	Katwa ...	Weekly	Purna Chandra Chatterji, age 43, and Banku Behari Ghose, age 38, Goals.	500
36	"Pratihar"	Berhampore	Do.	Kamakhyia Prosad Ganguli, age 30, Brahmin.	100
37	"Purulia Darpan"	Purulia ...	Do.	Amulya Ratan Chatterjee, age 37, Brahmin.	300
38	"Ratnakar"	Asansol ...	Do.	Rakhal Chandra Chakravarti, age 26, Brahmin; and Gopal Chandra Mitra, age 26, Kayastha.	500
39	"Samaj Darpan"	Salkia ...	Do.	Satya Charan Banerjee, age 23, Brahmin.	1,300
40	"Samay"	Calcutta ...	Do.	Ganendra Nath Das, age 54, Kayastha	800
41	"Samvad Purnachandrodaya"	Ditto ...	Daily	Purna Chandra Ghattak, age 45, Brahmin.	50
42	"Sanjivani"	Ditto ...	Weekly	Shiva Nath Sastri and Ramananda Chatterjee.	7,000
43	"Sevika"	Diamond Harbour	Monthly		

LIST OF NEWSPAPERS—concluded.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI—concl'd.					
44	"Soltan" ...	Calcutta ...	Weekly	Maulvi Muhammad Monirattam of Chittagong.	1,500
45	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika."	Ditto ...	Do.	Rasik Mohan Chakravarti, age 37, Brahmin.	2,000
46	"Twenty-four Parganas Vartavaha."	Bhawanipur ...	Do.	Hem Chandra Nag, age 26, Kayastha	500
47	"Mahammadi" ...	Calcutta ...	Do.	.....	.....
HINDI.					
48	"Banga Kesri" ...	Calcutta ...	Fortnightly	.....	.....
49	"Bharat Bandhu" ...	Ditto ...	Weekly	.....	.....
50	"Bharat Mitra" ...	Ditto ...	Do.	Mahabir Prasad, age 35, Vaisya; and Amrita Lal Chakravarti, age 43, Brahmin.	3,200
51	"Bihar Bandhu" ...	Bankipore ...	Do.	Nanda Kumar Sharma, age 35, Kayastha.	500
52	"Bir Bharat" ...	Calcutta ...	Do.	Prantosh Dutta, age 35, Kayastha ...	500
53	"Ghar Bandhu" ...	Ranchi ...	Fortnightly	Rev. E. Muller, Superintendent, G. E. L. Mission, Ranchi.	1,000
54	"Jain Pataka" ...	Calcutta ...	Monthly	.....	.....
55	"Hindi Bangavasi" ...	Ditto ...	Weekly	Hari Kisson Joshar, age 30, Khettri	4,000
56	"Hitvarta" ...	Ditto ...	Do.	Rao Purandkar, age 29, Mahratta Brahmin.	3,000
57	"Lakshmi Upadesh Lahri" ...	Gaya ...	Monthly	.....	.....
58	"Marwari" ...	Calcutta ...	Weekly	R. K. Tebrevala, age 34, Hindu Agarwalla.	500
59	"Sattya Sanatan Dharm" ...	Ditto ...	Do.	.....	.....
60	"Sri Sanatan Dharm" ...	Ditto ...	Do.	.....	.....
61	"Shiksha" ...	Arrah ...	Do.	Gohkaran Singh, age 38, Babhan	255
62	"Tirhut Samachar" ...	Muzaffarpur ...	Do.	Jaganand Kumar	.....
63	"Bera Bazar Gazette" ...	Calcutta ...	Do.	.....	.....
64	"Burman Samachar" ...	Ditto ...	Monthly	.....	.....
PERSIAN.					
65	"Namai-Muqaddas-Hablul Matin"	Calcutta ...	Weekly	Syed Jalaluddin al-Husaini, Muhammadan.	15
URDU.					
66	"Al Panch" ...	Bankipore ...	Weekly	.....	.....
67	"Dar-us Sultanat" ...	Calcutta ...	Do.	Quasi Abdul Latif, age 35, Muhammadan.	300
68	"Star of India" ...	Arrah ...	Do.	Zaur-ul-Haque...	.....
URIYA.					
69	"Garjatbasini" ...	Talcher ...	Weekly	Bhagi Ruth Misra, age 40, Brahmin	.....
70	"Manorama" ...	Baripada ...	Do.	.....	.....
71	"Nilachal Samachar" ...	Puri ...	Do.	Baidya Nath Singh, age 31, Punjabi	500
72	"Sambalpur Hitaishini" ...	Bamra ...	Do.	Dinabandhu Padhan.	.....
73	"Samvad Vahika" ...	Balasore ...	Do.	Harish Chandra Sarkar, age 52, Sadgop.	530
74	"Uriya and Navasamvad" ...	Cuttack ...	Do.	Ram Tarak Sen, age 47, Tamuli	700
75	"Utkal Darpan" ...	Sambalpur ...	Do.	.....	.....
76	"Utkal Dipika" ...	Cuttack ...	Do.	Gauri Sankar Roy, age 75	800
77	"Utkal Sakti" ...	Calcutta ...	Do.	.....	.....
78	"Utkal Varta" ...	Ditto ...	Do.	Moni Lal Moherana, age 45, Hindu Karmokar.	500

I.—Persian Politics.

Under the heading "Persia belongs to the Persians," the *Nemat Muqueddas* *Hablul Matin* [Calcutta] of the 14th

Russians and Persians.

**NAMAT-MUQADDAS
HABUL MATIN.
Feb. 14th, 1910.**

February writes that the Persians should not suffer tyranny, should not sink under the burden of internal and foreign troubles; they should not entertain blind-fear; cowardice should not be called national politeness; submitting to the Foreign Powers should not be considered respectable course; obedience to the foreigners should not be considered the source of safety and permanency. They must know that Persia is for Persians. The paper does not mean to advise that the Persians should do away with the national politeness, should go beyond the limits of moderation and leave the path of safety, but that they should protect their rights with political wisdom and prudence. It further goes to say that in the world of politics there is no place for mercy and kindness, friendship and love, truth and uprightness. In political matters to trust the foreigners is prohibited, and in administration to rely on the neighbours is to neglect one's own firmness.

The paper says that the Persian Viceroy, Envoys, and all the individuals of the Persian nation must know that now-a-days even the countries that are weaker and less influential than Persia and are at the same time pressed by powerful Governments, protect their rights. There are two things causing desolation of Persia. First, the unreasonable fear resulting from ignorance and, secondly, disunion among the units of the nation also due to the same cause. The paper has said repeatedly, and again says, that the fear entertained by the Persians is unnecessary and out of place. Granting, however, that Persia is not for the present possessed of power to defend herself against her neighbours, and the political and economical situation in Persia is somewhat serious, if the Persians act a little skilfully understanding the situation, none of the powerful neighbours can possibly overcome them. To be more clear, as the paper has repeatedly said, none can possibly interfere with their rights, if the Persians have the desire to become firm and take steps to protect their rights; for in the question of taking possession, a handful of dust from Persia can shed blood in Europe. We, the Persians, do not have political wisdom and do not know the ways of the rivalry of these days, and so we yield to the annoyances of the neighbours who without right and necessity have been taking advantage of our unnecessary fear, and on this account they have quartered their troops in Persia without any lawful reason, and with the help of the Cossacks they are trying to create some lawful pretext for having done the same. The Persians must know that they should gain advantage by the timely rivalry, and guard their firmness in this critical moment. Keeping aside their fear, they should rouse the national feelings, for the politicians have unanimously said that a nation which has been frightened and has lost the sense of nationality, is not fit to acquire firmness. The Persian must also know that independence and firmness of mind resemble a jewel, a very precious jewel always aimed at by the internal and foreign robbers, and its protection surely lies in the awakening of the nation to save it from the said robbers even at the sacrifice of sweet lives. The paper says, it is Russia that has brought about all these revolutions in Persia.

The paper, in another article headed "Russian views," says that after the Russian Treaty with the English, Russia again renewed the hundred years' rivalry in the north of Persia, and wished to increase its influence as regards the terms of the Treaty. It is what they (Russians) first did with Muhammad Ali who, having been reduced to ashes cutting, a bad figure in the universal history, was sent with a troop to Azarbaijan till the Russians did the same thing with the wretched Rahim Khan who was also sent with a troop to Ardebil. He was also defeated with his followers, but was again lifted up by the Russians and befriended in order to threaten Persia and increase their fear, so that the Russians may gradually gain their political object. The Russians are trying that in Persia the true well-wishers of the country be believed to be impostors and *vice versa*. So

Nakizada and the like are known as imposters, and Arfa-ud-dowla and the like as well-wishers.

The paper in a third article headed "English Attitude" says, that whosoever is perfectly aware of the condition of Persia and its northern and southern politics, will bear testimony to the fact that the English power in the South is making gentle and statesmanlike efforts not to remain behind the Russians in the North.

The paper again in a fourth article under the heading "What is the remedy for Persia?" says that, as it has repeatedly been said, the Persians should not sit down quietly, take rest, and have a sound sleep till they expel the foreign troops, whether of the Russians, the English, or the Ottomans from their sacred country. It is for the Persians to know that till so long as a single soul of the foreign troops will remain in Persia, their safety will remain at stake, and their authority only a figure on water. The stay of the foreign troops in Persia so long has been due to nothing but the fear of the Persians. So the Persians should turn them out and not remain under the expectation that they will ever go back of their own accord. The paper is of opinion that nothing made the Persians cowards, but the luxurious and ease-loving manners of the Qachar Sultans, particularly Nasiruddin Shah. The Persians are to know that fear does not bear any other fruit than contempt and humility, and that it results in misery and servitude. As wise men say, those who fear, do not deserve independence and cannot be masters. A frightened nation can never possibly stand on its own legs and command authority. The Persians should also know that if they don't discard their fear and let the Russian troop remain a little longer in Persia, the Russians, by their political tricks, will ere long bring back Muhammad Ali to Persia like Abdul Ahad, Amir of Bukhara.

The paper further, in a fifth article headed "How to expel the Russian troop," suggests that the Persians should, first of all, discontinue to avail themselves of the Russian finances and cut off every connection they have had with them. It has repeatedly been said, says the paper, that at present the Persian administration likes to assume the attitude of political rivalry to acquire defensive strength against the encroaching Powers. If the Persians could think of this in the beginning, the Russians must have disappeared by this time.

II.—HOME ADMINISTRATION.

(a)—Police.

SANJIVANI,
Feb. 17th, 1910.

2. Referring to the recent police search at the house of Kaviraj Devendra Nath Sen of Colootolla, the *Sanjivani* [Calcutta] of the 17th February asks, whether the document which formed the object of the search could not have been easily obtained simply by asking for it.

DAILY HITAVADI,
Feb. 18th, 1910.

3. The *Daily Hitavadi* [Calcutta] of the 18th February takes exception to the search which was recently conducted by the police in the house of Babu Devendra Nath Sen of Colootolla in connection with the *Rungpur Vartavaha* sedition case. The documents which formed the ground of the search could have been easily obtained from Devendra Babu simply for the asking, and to subject him to the humiliation and annoyance of having his house searched by the police is a thing which the paper thinks is not at all warranted by the exigencies of the case.

DAILY HITAVADI,
Feb. 19th, 1910.

4. *Anent* the police search at the house of Kaviraj Devendra Nath Sen of Colootolla, the *Daily Hitavadi* [Calcutta] of the 19th February writes:—

We admit that in the present situation when bombs, revolvers, dacoities and murders have become the order of the day, the police are obliged to search peoples' houses when necessary, and even at times to be severe. But we do not find any justification for the search which recently took place at the house of Kaviraj Devendra Nath Sen. It is well known to everybody that Devendra Babu is a highly respectable gentleman, and carries on an extensive

business in connection with which his office has to receive something like five to six hundred letters and money-orders every day. It cannot, therefore, be expected that he should preserve a letter regarding an advertisement which he wrote to a mufassal newspaper some months ago. Why, such a thing is never done even in Government offices. The Government could have easily acquainted itself, through the host of detectives that it employs, as to the system in which Devendra Babu carries on his business. But instead of doing that, it suddenly sent a number of policemen to search his office. Was it prudent to do so? The Indian takes it as an insult if his house is searched. A house-search can be justified if the person whose house is searched gives the police reasonable cause for suspecting him of retaining stolen property, or harbouring dacoits, or keeping bombs and revolvers. The fact that the police searched the house of Kaviraj Devendra Nath Sen simply to find out an insignificant letter shows that they have no regard for the good faith of respectable persons. We cannot praise the Magistrate of Rungpur for his issuing the search-warrant as soon as the over-zealous police applied for it. This house search has caused not a little mental pain to Devendra Babu, and we ask the Government to forbid the police to commit such insolent and thoughtless acts, and to make some reparation for the wrong which Kaviraj Devendra Nath has had to suffer. Indeed, no person having a large concern can possibly carry on his business if he has always to be on his guard against any correspondence which he may happen to have with any of his constituents, and for which the police may choose to search his house.

5. The *Bharat Mitra* [Calcutta] of the 19th February says, that the fact that the house of the well-known and wealthy Kaviraj Devendra Nath Sen has been searched only with the object to take possession of a letter addressed to him by the Manager of the *Vartavaha* of Rungpur, inviting the Kaviraj's advertisement for the paper, will give pain and surprise to everybody, for that letter could have been brought to the Court only by asking the Kaviraj to submit it.

6. The *Bir Bharat* [Calcutta] of the 20th February endorses the above opinion of the *Bharat Mitra*, that a letter sent to the Kaviraj would have served the purpose, and the house-search was unnecessary.

7. Referring to the enquiry held into the allegations made against the Calcutta Fire-Brigade, the *Bharat Mitra* [Calcutta] of the 19th February writes :—

If the Committee had not hastened to close its inquiry, had held it somewhere in the vicinity of the place of occurrence, and had granted immunity to the witnesses, many more persons would have come forward to depose.

8. The *Nayak* [Calcutta] of the 16th February draws the attention of the Government to the frequency of dacoities in Bengal, and gives accounts of the dacoities which were recently committed in Hooghly, Jessore and Khulna.

9. In reporting how lately the young wife of a Vakil at Bhawanipore received an unpleasant visit when she was alone in the house from a *badmash* who enquired of her if her husband subscribed to the *Yugantar* or the *Bande Mataram*, the *Bangabandhu* [Calcutta] of the 16th February writes :—

This man is said to have carried daggers, pistols and copies of the *Yugantar* on his person. Many people say that this fellow was a police spy. And yet the person visited is the son of a Mukherji, who is a District Superintendent of Police. We hope Sir Edward Baker will take prompt and strict measures for the prevention of humiliating and oppressing visits like these in future to respectable citizens by police spies.

10. Referring to an alleged religious quarrel that is going on between the Hindu and Musalman inhabitants of Begri, Jhapardah, Khatra and some other villages under the Domjurh thanas, in the Howrah district, and about which law-suits are still pending in the High Court and subordinate Courts, a correspondent of the *Muhammadi* [Calcutta] of the 18th February says, that on the occasion of the last *Id* festival, three or four hundred Hindus

SHARAT MITRA,
Feb. 19th, 1910.

BIR BHARAT,
Feb. 20th, 1910.

SHARAT MITRA,
Feb. 19th, 1910.

NAYAK,
Feb. 16th, 1910.

BANGA BANDHU,
Feb. 16th, 1910.

MUHAMMADI,
Feb. 18th, 1910.

assembled *lathi* in hand to prevent the Musalmans from praying on their usual prayer-ground. Nevertheless the Musalmans succeeded in praying and making sacrifices with the help of the police. Thereupon a leader of the local Hindus instituted a false criminal case against one Abubakar Malik. The case failed, and Abubakar was released. This increased the anger of the Hindus to such a degree, that on the 16th ultimo three or four hundred Hindus attacked the Musalman quarter of the locality, and besides doing injury to property, seriously injured one Dabiraddin Malik who is at present in the local hospital. The matter is now under police inquiry. It is hoped that the District Magistrate will entrust an impartial English Police officer with the inquiry.

BIR BHARAT,
Feb. 20th, 1910.

11. Referring to the recent strifes between the Hindus and Muhammadans in the Mirzapur district, the *Bir Bharat* [Calcutta] of the 20th February has the following:—

We do not know the real facts. But the District Magistrate of Mirzapur should hold an inquiry into the matter. Why the Hindus are being so molested in that district? Why the same district, which was made free from vagabonds by the kind Magistrate Mr. Oldham, has now become the scene of such outrages.

BANGAVASI,
Feb. 19th, 1910.

12. The *Bangavasi* [Calcutta] of the 19th February says that a sifting inquiry should be instituted into the allegation made by the *Punjabi* of Lahore about the mal-treatment of a Musalman by a number of English soldiers at Rawal Pindi.

(b)—Working of the Courts.

NAYAK,
Feb. 16th, 1910.

13. The *Nayak* [Calcutta] of the 16th February writes:—

The *Hitavadi* sedition case.

We have all along been saying that the law of sedition is very wide in its scope, and the result of the *Hitavadi* sedition case proves well the justness of our view. The *Hitavadi* is an old paper of some twenty five years' standing; and though it has been conducted with independence, it can never be said that the paper has for its object the subversion of British rule in India. The paper has all along been managed by able and experienced journalists, and never has the paper, during the twenty or twenty-five years that it has held its existence, expressed any ill-feeling against the established Government; for if it had done so, the prosecution would surely have used such writing as evidence against it. No one even with a smattering of Bengali literature can possibly find anything seditious in the articles which formed the ground for prosecution in the case against the *Hitavadi*. The Government Translator had to admit more than once that his translations were wrong in many places. And yet the Magistrate, who is quite ignorant of the Bengali language, could smell sedition in those articles, and sent the poor printer of the *Hitavadi* to jail for one year. But then what else could the Magistrate do when the law lays it down that want of affection should mean disaffection?

NAYAK,
Feb. 20th, 1910

14. Referring to the judgment in the Alipore bomb reference case the *Nayak* [Calcutta] of the 20th February writes:—

The Alipore bomb reference case.

Though it may be held that the Judges who conducted the trial from Mr. Beachcroft to the Hon'ble Mr. Justice Harrington have erred in certain points, it cannot be said that they have consciously done anything wrong. We are pleased with Mr. Justice Harrington's decision. It speaks not a little to his credit that he has been able to maintain a cool head at a time of excitement like the present, and that he has upheld the glory of the British race and the traditions of the High Court by dealing out even-handed justice and thus strengthening the foundations of British rule in India. We fail however to see what earthly reason there was for the Hon'ble Chief Justice and for Mr. Harrington to pay to the police a high compliment for the part they played in the case. It is the business of the Judge to consider carefully the evidence which is put forward in a case, and to decide it on the basis of that evidence; and we do not think it is necessary for him to go out of his way to praise the police or a witness.

15. The *Nagari* [Calcutta] of the 18th February says, that while a public inquiry is being held into the burning of the steamer *Kashmir* on the Irrawadi in Burma, the public is still waiting to know the result of the official inquiry into the burning of the Khulna mail steamer *Aka*.

NAYAK
Feb. 18th, 1910.

16. Referring to an interpellation made by the Hon'ble Mr. Brajanandan Prasad in the Allahabad Legislative Council about the inconveniences caused to litigants by Judicial officers holding court in the mufassal and till late hours in the night, the *Bangavasi* [Calcutta] of the 19th February says that inconveniences are also sometimes felt in Bengal for the same causes as have been urged by Mr. Brajanandan Prasad, and that the Lieutenant-Governor of Bengal ought to direct his attention to the matter.

BANGAVASI,
Feb. 19th, 1910.

(d)—Education.

17. Referring to the Matriculation examination of the Allahabad University to be held from the 14th March, in which two papers will be given daily, the *Bharat Mitra* [Calcutta] observes that when, considering the inclemency of the hot season, it has been decided to give only one paper daily to the candidates of the Intermediate examination, why the same arrangement has not been considered proper for the poor Matriculation examinees.

BHARAT MITRA,
Feb. 19th, 1910.

(e)—Local Self-Government and Municipal Administration.

18. Referring to the outbreak of plague in the district of Ballia, the *Bang Keenri* [Calcutta] of the 15th February has the following:—

B. V. K. K. K. K.
Feb. 15th, 1910.

One thousand seven hundred and thirty deaths have occurred in the last week. Is the Ballia district going to be devastated, and will our benevolent Emperor remain silently looking? It is to be hoped that some arrangement will surely be made.

19. Referring to His Honour's reply to the Municipal address of Arrah, the *Star of India* [Arrah] of the 18th February says that it is a good advice that His Honour has given to the Municipality. It is proverbial that one should not go beyond his means. The Municipal officers, as the paper has come to learn, have thought that the doubled tax be extended to three years, instead of two as proposed before. By so doing, the paper goes on to say, a general discontentment is likely to spread among the Arrah people. It would have been much better if the people could willingly come forward to pay for three years! However, the paper concurs with His Honour's opinion that a list of subscription should be drawn up, and those that are well-to-do or public-spirited may come forward to contribute, and then the Government may be asked for a grant equal to the public contribution, and the balance may be raised either by a loan or, if the circumstances permit, by increased tax for one or two instalments. Thus the whole expense will be covered, and the sanitary arrangement will be made complete.

STAR OF INDIA,
Feb. 18th, 1910.

(f)—General.

20. The *Rangabandhu* [Calcutta] of the 16th February writes that Lord Minto has showed wisdom by releasing the deportees, an act for which all rejoice and praise His Excellency. He has only done an act of bare justice by undoing a most serious wrong done to innocent men, and there is nothing to gush over in gratitude therefor. But the strange, strong and mean-minded protest by certain Anglo-Indian merchants against this act is suggestive. Do they want these men to go on suffering for ever?

RANGABANDHU,
Feb. 16th, 1910.

Continuing, the paper holds His Excellency greatly mistaken in calling the deportees leaders of seditious agitation, an expression which has pained the country, Aswini Dutta is a demi-god and Krishna Kumar Babu is also known everywhere as a man of the purest character. What greatness did His Excellency show by adding insult to injury like this?

RATNAKAR,
Feb. 19th, 1910.

21. The *Bainakar* [Asansol] of the 19th February is very glad to find that the deportees have been released and says that the entire country will ever remain grateful to Lord Minto for this noble act which has come as a silver lining to the cloud of the Press Act.

NAYAK,
Feb. 22nd, 1910.

22. The *Nayak* [Calcutta] of the 22nd February says that Lord Minto has only added insult to injury in the case of the nine deportees by stating that the "justification for their release is based upon the belief that the political position has entirely changed, that the political movement of which they were the leaders, seditious as it was, has degenerated into an anarchical plot, which can no longer be legitimately included as part of the political agitation in which they were so culpably implicated." The deportees have no doubt been much pleased by their release; but, if innocent, they cannot help cherishing the idea in their minds that a grave injustice has been done to them.

BANGABANDHU,
Feb. 16th, 1910.

23. The *Bangabandhu* [Calcutta] of the 16th February gives an emphatic denial to Sir H. Risley's recent reference in Council to the spread of sedition among Indian women; and holds that by alluding to the "Gita" in the present connection he insulted that book. In any case he may have spared his learned references to the "Gita" and to "Sakuntala."

BASUMATI,
Feb. 25th 1910.

24. The *Basumati* [Calcutta] of the 25th February in wishing Sir Herbert Risley a safe voyage home, writes that he was a repressionist by policy, and he has done India no good to be remembered and grateful for. One of his earliest official acts was to assist Sir Ashley Eden in gagging the Press, and his latest official act was also of the same nature. There is thus a symmetry about it which is very unusual in actual human experience. In England Sir Herbert will take a seat on the India Council (*sic*). Though he could not rise to a Lieutenant-Governorship here, he has thus attained to a position which Lieutenant-Governors covet.

BANGABANDHU,
Feb. 16th, 1910.

25. *Anent* the rumour that Mr. K. G. Gupta, C.S.I., will be a member of the new Executive Council for Bengal, the *Bangabandhu* [Calcutta] of the 16th February cannot expect much amenability to public opinion, and any work on the country's behalf from Indian members of Executive Councils after its experience of Mr. Sinha's recent attitude towards the Press Act.

PALLIVARTI,
Feb. 15th, 1910.

26. It appears from the Administration Report of the United Provinces, writes the *Pallivarta* [Bongong] of the 15th February, that during the last year the authorities of those provinces warned four newspapers for publishing objectionable writings and that the warnings were effective in preventing a repetition of the offence by them. The authorities of other provinces in India will do well to follow the example thus set by the authorities in Allahabad.

BANGABANDHU,
Feb. 16th, 1910.

27. The *Bangabandhu* [Calcutta] of the 16th February hopes that all fuss about sedition will in future be avoided by more and more frequent resort on the part of the Local Government to Sir J. Hewett's policy of warning offending newspapers.

DAINIK CHANDRIKA,
F. b. 18th, 1910.

28. *Anent* the Transvaal Indian question, the *Dainik Chandrika* [Calcutta] of the 18th February writes that no sensible man holds the Government of India directly to blame for the ill-treatment of Indians in South Africa. But it is not always recognised that the Indian Government is powerless to prevent it. It is true that Lord Canning stopped the oppression of Indian

coolies in Mauritius by prohibiting emigration from India to that island, but then no Governor-General in these days has the powers and independent authority which Lord Canning had.

29. Noticing the letter which the Rev. Milman recently wrote to the *Statesman* regarding the use of intoxicating liquor among the Khonds, the *Daily Hitavadi* [Calcutta] of the 18th February writes:—

The use of liquor among the Khonds.

The way in which the Excise law has been amended, and the lines on which the Excise Department is going to be worked, lead one to think that the Government wishes that the use of intoxicants should be discouraged. From the Rev. Milman's letter, however, it appears that certain officials show an excessive zeal in encouraging the sale of liquors, and thereby raising the revenues of the Government in the Excise Department. No one can grudge any increase of revenue which the Government may get; but to fill the Treasury by ruining an aboriginal people is a thing no right-thinking man can approve of. We have heard from many a local resident of Singhbhum, Dhalbhum, Ranchi and Hazaribagh that liquor is very extensively used by the Sonthal inhabitants of those parts. It will be a great pity if these aborigines are to be ruined by using liquor, and by being encouraged thereto by the Excise authorities. It is not perhaps unnatural for Excise officers to try to increase the income of their department, for their tenure of service depends on the solvency of that department. We would suggest that the Excise Department should be abolished, and the old system of having it managed by Divisional Commissioners and District Collectors renewed.

30. The *Daily Hitavadi* [Calcutta] of the 20th February is glad to notice that the Buddha relics found at Peshawar are going to be made over to the Buddhist monks of Burma.

The Buddha relics.

DAILY HITAVADI,
Feb. 18th, 1910.

DAILY HITAVADI,
Feb. 20th, 1910.

III.—LEGISLATION.

31. The *Kalyani* [Magura] of the 9th February prays the Government not to pass the Indian Press Bill, on the ground that a suppression of the press will do incalculable harm to the country, and by causing a cessation of news from the mufassal leave officials to depend on false rumours or statements made by wicked people in their work of administration.

The Indian Press Bill.

32. Under the heading "The new Press Act," the *Darus Saltanat* [Calcutta] of the 11th February says that in every civilized country the press and the papers are considered to be the requisites of civilization, and to encourage their independence is considered desirable; but unhappily the Indians have so abused the press and the papers, that several Acts have been passed to correct their abusive tones. It is wrong to say that the Government has been stiffening its laws without reason, for laws are made in accordance with the condition and constitution of the people. If sedition did not grow, and the papers could go on peacefully, there would have been no reason for passing these laws in succession. As the people change and become obdurate, so the laws are made gradually severer; and this severity can never be taken as a cause for complaint, for it is adopted to keep peace and maintain the law and order which every good-natured man and well-wisher eagerly desires for.

Many poor people earn their bread by publishing children's Primers such as "Karima" and "Mamooqiman," and for them of course the condition of security will be rather too much, for their whole stock seldom comes up to Rs. 500. Generally they start with Rs. 100 or even less than that. So this amendment would be very useful that everybody who likes to start a new press or publish papers, and who has not been previously punished for any journalistic crime may be allowed to do so on a solemn declaration in writing that he will never publish objectionable matters. This facility will not go against the new Act for the Government has always the power to demand security.

KALYANI,
Feb. 9th, 1910.

D. DARUS SULTANAT,
Feb. 11th, 1910.

DARUS SULTANAT,
Feb. 18th, 1910.

33. Referring to the Press Act, the *Darus Sultanat* [Calcutta] of the 18th

The new Press Act.

February says that when the power of exempting from security rests with the Government, it will not

have to good will be that the loyal and well-wisher editors deposit if it be made a rule any security.

STAR OF INDIA,
Feb. 11th, 1910.

34. On the subject noted in the margin, the *Star of India* [Arrah] of the 11th February says:—

Ibid.

Owing to the nonsensical deeds of the gang of anarchists, India has fallen upon evil days, and more troubles may be in store for her. Up till now the Government never thought it desirable to mar the freedom of the press; on the contrary, it has always considered it as a boon to the country and a source of strength to itself, for the public criticism in the press enables the Government to know its mistakes and to redress them. Moreover the liberalism of the English never demanded any pressure upon the Press, nor that the rights of a common English subject be not given to the Indian subjects; but what the Government should do? It is necessary for it to keep peace in the country, to maintain its rule, and to protect the lives of its loyal subjects and respectable officers; and to the misfortune of India the anarchists are not yet calm and quiet. Cases of murder, dacoity, loot and bloodshed occur almost every day, and the Government is therefore obliged to take steps to check them. It has been seen that some papers have thought it their duty to criticise, in season or out of season, each and all Government actions. If seen judiciously the step taken by Government in the Press Act is not objectionable. Objection may, however, be raised to some of its sections such as those calling for security when a person likes to start a new press or publish a paper. The paper does not mean to say that the security money should not be asked for, but only from those presses or papers that may publish such writings as are forbidden in the Act; and if they still go on publishing the same, the security money together with the press must be confiscated, but without publishing such writing any demand of security apparently looks unreasonable. Many poor people whose livelihood depends on these means will be left helpless under this section till they get sufficient money to start a press or to publish a paper. The Act has caused twofold disadvantages. First, those who to earn of their livelihood wish to start a press as a trade, will be deprived of it; and, secondly, the number of presses and papers will fall while these are considered means of improvement of a country. The paper therefore suggests that section III, clause 1, and section VIII, clause 1, of the Press Act are essentially repealable, and hopes that the Government will reconsider them. Besides this there is nothing in this Act which may be called objectionable under the present circumstances.

BURDWAN SANJIVANI,
Feb. 16th, 1910.

35. Referring to the Press Act, the *Burdwan Sanjivani* [Burdwan] of the 15th February writes:—

Ibid.

The Press Act has been passed in spite of all protests; and though some of the amendments proposed to the original Bill have been carried out, the Act will stand as a menace to journalists. The conditions regarding the security which newspapers will have to furnish will surely put many journals out of existence. The Government says that no irresponsible person will henceforth be able to be a journalist. Is it then the idea of the Government that a man cannot have any sense of responsibility, unless he be wealthy? There are numbers of well-educated, thoughtful and cool-headed persons who are poor; and does the Government think that such men are not fit to be journalists? The new law has placed enormous powers in the hands of the Executive. If these powers are rightly used, there can be nothing to be afraid of: but what certainty is there that they will never be misused? We should also think that the appeal against any injustice done by the Executive to any newspaper, ought to be allowed to be made in any other tribunal than the High Court, because it is not always possible for everybody to go up to the High Court. The fourth clause of the Act which forbids adverse criticism of any wrong acts which Executive officers may happen to commit is a thing which journalists have much to fear from, for it is very seldom that a man does not get angry if his acts are criticised unfavourably. We do not admit that the Press is responsible for the present state of affairs. The inhuman outrages that have been committed during the last two years cannot

possibly have been incited by the Press. True, there were some newspapers which were violent in their tone, but they have been put out of existence without the help of the new Act. Besides, it seems quite unlikely that the anarchists should openly preach their ideas, or try to strengthen their ranks with the help of the Press. We pray to our rulers not to apply the new Act in a way which may inflict any hardship on innocent persons, or which may create discontent.

36. The *Pallivarta* [Bongong] of the 15th February says that the new Press

PALLIVARTA,
Feb. 15th, 1910.

The new Press Act.

Act makes politics a tabooed subject, so far as the Press is concerned. It has been laid down that criticisms of anything done by a Judicial officer must not be of such a nature as will be calculated to create in the reader's mind a feeling of disrespect for him. Now, if any Judicial officer happens to do anything improper, the mere publication of the fact will be enough to bring him into odium with the public. The provision of the law is, therefore, similar to Shakespear's well known trick of asking a person to cut one's flesh without shedding one's blood. Under the new law it will not also be safe to discuss social topics, for any such discussion may happen to displease any particular section of the community, and thus give the police an opportunity for saying that the discussion was intended to set class against class. Religious discussions alone are safe, and the authorities ought to be thanked for thus forcing the people of this country to take the name of God constantly, and so ensure the welfare of their souls.

37. The *Bangabandhu* [Calcutta] of the 16th February has the following

BANGABANDHU,
Feb. 16th, 1910.

Ibid.

"few outspoken statements" about "the law for the repression of newspapers and printing

presses":—

The Government of India has again made a strict law with the object of gagging the press. After this legislation, writing and conducting a newspaper will come to be a source of trouble. Government has indeed this time expressed a wish to bring within the bond of this new and strict law all papers, English or Vernacular, Indian or Anglo-Indian. But it will not be so practically. That is to say that the Anglo-Indian papers need be under no apprehensions of being entangled in the meshes of this law. For we hold that if Government had any wish to curb the Anglo-Indian papers and make them fit for decent society, it would not so long have refrained from teaching the *Englishman* (of Calcutta) and the *Madras Times* (of Madras) proper lessons.

This new, "repressive," strict and most unjust law was placed on the statute-book some days ago. No Indian will be able to conceive in which way this new legislation is suitable or necessary. Government has all along been insisting, and we have been hearing that all pistollings, all bomb-throwings, all murders, all acts of anarchism, all the lawless acts in the present day in India, are the outcome only of the seditious and inciting writings of the Indian Press. There is not a tittle of doubt that this theory is a most mistaken one—it deserves to be compared to the utterance of a man off his head. There are probably various other causes responsible for the present unrest and lawlessness in India. Probably starvation, famine, plague, to a certain extent the unjust oppressions of the police and the awakening and consciousness of a deep patriotic feeling and high aspirations in the minds of the people, a succession of repressive laws by the Government and the insulting writings in the Anglo-Indian papers, and also the humiliation and disgrace of the Transvaal Indians and the attempt to deprive them of their just rights, etc., are now leading a number of fickle-headed and wickedly-disposed youths of small brains and tender ages astray. What then can be more surprising and lamentable than that the authorities, paying no heed whatsoever to these causes, should be constantly thinking that it is the indigenous press from which springs this poisonous hot stream of sedition? All the blame is being wrongly fastened on a single party now we see.

We ask if the old repressive laws against newspapers and printing presses could not be used to put down sedition and incitements to violence. A most strange and amazing thing this no doubt! Cannot the Government now punish by entangling in the meshes of sedition the man who points out defects in, and constantly finds fault with and holds up to mockery the ruling race or the present system of administration of the body of foreign officials, who though not the King in person, are always eager to make the Indians admit that they

have each a right to the King's place? Cannot Government now confiscate the presses of those who from lack of restraint and from hot temperaments now write things in the papers in somewhat strong language, by striking them and severely with the sword of the most strict administrative measure in the shape of the Incitement to Violence Act? It is to be inferred therefore that the fine and easy means which Government had already provided for confiscating presses which had been used to incite men to murder or lawlessness did not appear in their eyes to be adequate to their purpose. That is why this strange and harsh law is now passed, by means of which even though no incitement has been caused and no sedition even under section 124A has been preached, mention simply of the boycott or of renouncing the evil disposition in favour of service and strong criticism of policemen and Deputy and District Magistrates and of their relatives and kinsfolk, and even strong reprobation of a [different] religion, Christian or Musalman, Hindu or Brahmo, in the course of a religious disquisition, will entail loss of money, abolition of the paper and forfeiture of the press.

Under this unnecessary, harsh, strange and unjust law, none will be able to start a new press or newspaper without a deposit of a sum ranging from Rs. 500 to Rs. 5,000. Does Government know how many men, impelled by the recent new awakening and animated solely by a patriotic spirit, have come to be conductors of newspapers, in defiance of pecuniary loss and suffering and harassment in various forms, upheld simply by a fervent philanthropic and patriotic spirit? Even if Government does not know it, we can point to some such rare instances at once. There are a good many learned and intelligent men, poets, writers, editors and patriots in our country who are sorely in need of money, but who constitute the real glories of the land, and are the selfless workers in her cause. Government will not allow these patriotic men of learning and genius and aspirants for fame to start papers and presses, because they cannot afford to make deposits of money. This makes it quite apparent that Government hates the indigenous papers, and does not by any means intend that their number should increase. Nay, it is to get their numbers reduced that it is actively seeking.

By this new legislation Government has sought itself to detract from the high repute which the British system of justice has enjoyed for long in the popular estimation, for it gives the Executive full powers, and the Judicial authorities are to have no powers to adjudicate in the guilt or innocence of these unfortunate papers, according to the long established custom. A District Magistrate at discretion will be empowered to call on old papers (even not to talk of new ones) to make a deposit of money at any moment. It will be enough if that paper appears to be guilty in the eyes of that Magistrate; no witnesses will be called, no mature consideration will be necessary, no Judges or jurors or regular appeals or trials or anything will be required. If with the police pulling the strings from behind, the deposit be forfeited twice, the press will be confiscated by the State. The old law provided for such confiscation only for the offence of inciting to violence and murder. Henceforth a press will be confiscated and paper abolished for the heinous sin of only calling a daroga an unjust oppressor. That is to say serious punishment will henceforth be meted out for light offences. And further such confiscations are not to be made by Judges and Magistrates after a regular trial in the Courts according to the established practice. An executive order by a District Magistrate will be enough for the purpose. It is true that such an order may be appealed against to the High Court, but that is a meaningless provision, for many of the mufassal papers will die out simply for being unable to afford deposits, and it will be absolutely beyond their capacity, and in many cases impossible for them to undertake a most expensive suit before the High Court. And, further, we hear that the High Court will only be empowered to express an opinion as to any particular paper being guilty or not; it will have no power to alter the punishment or mitigate it.

It is beyond our capacity properly to realise the significance and nicely discriminate the sense of the various offences which come within the scope of the new Act. Intimidation, inciting any Government servants to resign their posts, will entail forfeiture of the deposit. It will not be permissible to refer to wrong acts done by District Magistrates and Deputy Magistrates,

Sub-Deputy Magistrates, Police Inspectors, Munsiffs and Sub-Registrars, for they all are lawful authorities. Probably all public discussion of religion, politics, sociology, economies and all humorous writings will be driven out of the country. The new law is all-embracing, nothing is outside its province, and it is full of perils for us editors. We warn our brethren then to stick to righteous ways, and not keep away from their real duties, but in the name of God to go on discharging their obligations. God is their only friend. Never shall we deviate from the path of justice, or knowingly do anything wrong, however slight. The result of it all we leave in His hands.

38. The *Bangabandhu* [Calcutta] of the 16th February writes that the members of the Viceroy's Council, in supporting the Press Act, have forfeited all claim to be called patriotic representatives of the independent

BANGABANDHU.
Feb. 16th, 1910.

The servility of the Indian Members of the Viceroy's Council.

educated middle class of the country.

It is shameful and regrettable that the Indian members should have taken up the attitude they did. Only Mr. Malavya showed some moral courage; and Bhupen Babu's speech also was a good one though ultimately he also was forced to say ditto to Government.

39. In an article under the heading given in the side note, the *Bir Bharat* [Calcutta] of the 20th February writes on the representative character of the elected members:—

BIR BHARAT.
Feb. 20th, 1910.

The distinguished members of the enlarged Council.

What the views of the members are and what party they represent we do not know. If they had the courage to act as the representatives of the people, what prevented them from telling the simple truth at the time of discussion on the Press law enacted to muzzle the newspapers. Only the Hon'ble Pandit Madan Mohan Malaviya and Babu Bhupendra Nath Basu opposed the Bill unreservedly. From this attitude of the Members of the Council, the people of England will come to the conclusion that the law has been passed by the elected representatives of India. But the fact is otherwise; the English-educated Indians were opposed to the Bill.

To find such names as Mr. Gokhale and Mr. Dadabhai in the list of supporters of the Bill, we are not only sorry, but feel ashamed, for several of them are leaders of the people and Congress-men. In their speeches they pointed out the defects and evils of the Bill, but still voted for it. We are amazed at this strange sense of logic, and so we feel constrained to enquire of them—"what stuff are you made of?" We cannot blame the silent voters, for we know how one has to advance in this world. But we have heard much in the praise of Mr. Gokhale who supported the views of the public in opposition to Lord Curzon. Why did he vote for this Bill, although it appears from his speech that he was opposed to it? What has brought about this change?

40. The *Tirhut Samachar* [Muzaffarpur] of the 17th February writes:—

TIRHUT SAMACHAR,
Feb. 17th, 1910.

The unpleasant feeling created among the people by the new Press Act has been alleviated by the pleasure afforded by

The Press Act.

the release of the deportees; and if the law which binds the presses to deposit security be withdrawn, it will greatly enhance their pleasure and satisfaction.

41. The *Karmayogin* [Howrah] of the 18th February writes:—

KARMAYOGIN,
Feb. 18th, 1910.

The Press Act and the release of the deportees.

Will it be permissible now after this Press Act to publish interpretations of the Gita? And how generous, by the way, was it of a foreigner like Sir H. Risley to be so much hurt at misinterpretations of the Gita. It would be safest now for editors to publish translations from Lee Warner's "Citizen of India" or simply to repeat the name of God.

We ask, in all seriousness, whence did the authorities obtain the idea that anarchism was being propagated by the press? One newspaper did indeed preach anarchism for a time, but it has long been defunct now.

Anyway, was Khudiram or Prafulla Chaki or Kanai Dutt or Birendra Dutt Gupta, any of them, a contributor to a newspaper? It is inconceivable that men who think so slightly of life as to be ready to give it up at a moment's notice will wait for incitement. The moment they take it into their head that

somebody is an enemy of theirs and should be killed, they proceed to execute their intention. How does the newspaper men come in here?

We know that no Press Act has yet suppressed anarchism in Europe. It all seems to be groping in the dark, this seeking to cure anarchism now by deportation, or by Press Acts. Talking of this deportation the release of the deportees is a great achievement of the Viceroy's though its synchronising with the passing of the Press Act is a mystery which passes the understanding. One cannot find words to welcome these honoured and loved men back home. The heartfelt reverence and affection of their compatriots they already enjoy. What new offerings can one put up in worship of men who manfully and deliberately faced unjust sufferings in the cause of their country.

MUHAMMUDI,
Feb. 18th, 1910.

42. The *Muhammudi* [Calcutta] of the 18th February says the new Press Act will gradually effect the disestablishment of old presses and the abolition of old news-

creation papers and prevent the establishment of new presses and the of new newspapers. Consequently all hopes and enthusiasm, all agitation and excitement will gradually die out in the country. We regret to say, continues the writer, that we see no real necessity for the new law. We know that the seed of sedition was first sown by a few newspapers conducted by some hot-headed and short-sighted Hindus. Government was late in directing their attention to the matter. But the moment the authorities turned their eyes to it from that very moment those evil-working newspapers ceased to exist. The same law which had thus succeeded in effecting the extinction of such newspapers as the *Bande Mataram*, the *Yugantur*, the *Sandhya*, etc., could very well have been relied upon at the present time to punish revolutionary or malicious newspapers. The new law has made the Executive absolute masters of newspapers and presses. This is a great defect in the new law, for it is a fundamental principle of British law that no man is to be considered guilty so long as he has not been adjudged to be so by a competent Judicial authority. Government is, however, to be thanked for having provided for an appeal to the High Court.

Under the new law it will be impossible to criticise or even publish the news of any misconduct on the part of any public servant, for such criticism or publication cannot fail to bring the delinquent into odium with the public.

The new law makes it an offence punishable under it to excite antipathy between members of different races, castes, classes, religions or sects. It will be well if this section is applied equally against all people, irrespective of creed or colour, and not allowed to remain as a dead-letter in the case of European and Christian offenders like the corresponding section of the Indian Penal Code. The Hindu public cried itself hoarse in complaining to the Government against the conduct of the *Englishman* and the *Civil and Military Gazette*, but to no effect. Aryasamajists use with impunity the most abominable language against Hindus, Musalmans and Christians alike. And Christian writers and missionaries have gone even so far as to make vile attacks on the wives of Mohammad Mostafas as, for instance, in a book entitled "Ummahatal Momemin" written by Dr. Ahmad Shah, a Christian.

The new law will do incalculable harm to the Musalman community, because the Mussalman community is so backward and indifferent to the interest of the newspaper press that it will be almost impossible for any Musalman to make a deposit of Rs. 2,000 for having a printing establishment for a new newspaper. Besides, the new law has made it such a risky affair to undertake the printing of a newspaper, that no newspaper that has not got a press of its own will have any chance of being printed in an ordinary printing house. It will consequently be almost impossible for the backward and poor Musalman community to have an efficient newspaper press of its own. Now, the question is, for what fault of their own has this punishment come on the Musalmans? Can they not expect an immunity from the Press Act on the same grounds which have secured them special representation in Legislative Councils? It is to be highly regretted that the Hon'ble representatives of the Musalman community in the Supreme Legislative Council did not think it worth their while to speak in Council of the harm that would be done to their constituents by the new law. Is it to this that the expansion of Legislative Councils, the reform and the special representation are come for the Musalmans?

The silence of Moulvi Shams-ul Huda, of whom much was hoped, has particularly grieved the Musalman community. The Hon'ble Syed Saheb has said that "this Act should not remain one moment on the statute-book after its object had been achieved." He could as well not have made such a useless statement. The writer concludes by censuring the Hon'ble Maharajdhiraj of Burdwan for having charged the entire Indian Press with want of a proper feeling of responsibility.

43. The *Dainik Chandrika* [Calcutta] of the 18th February writes:—

DAINIK CHANDRIKA,
Feb. 18th, 1910.

The Press Act.

Anarchism is a new evil in the land, and goes against the grain of the fatalist Hindu. But it is a disease all the same, and as such requires prompt treatment. This is why we were not surprised when Government passed the new Press Act. The need of a new law against sedition lies in this: that formerly sedition was a rare offence, and the punishment of one offender had usually a deterrent effect, whereas now, though 47 papers have been punished, the offence has not been stamped out. We believe this new law will bring the anarchists and the press generally to their senses.

44. The *Dainik Chandrika* [Calcutta] of the 18th February while prepared to support the Press Act as a measure of precaution,

DAINIK CHANDRIKA,
Feb. 18th, 1910.

Ibid.

is convinced that Government is alive to the necessity of using its power with caution and restraint. Steps should be taken to see that only selected men are entrusted with the application of the powers given by the new law, and that a free hand is not allowed to the police by any means.

45. The *Dainik Chandrika* [Calcutta] of the 21st February does not suppose that Government will not curb the license

DAINIK CHANDRIKA,
Feb. 21st, 1910.

Ibid.

of papers like the *Englishman* in spreading the poison of race-hatred. In 1857 the Press law was directed against this paper, and it is inconceivable that the measure of 1910 will not be similarly used.

The Press Act is not a desirable law, but it is rendered necessary by the circumstances. None except those who offend knowingly will suffer from it. Occasional mistakes may occur, but they can cause temporary inconvenience only. It is only men who in their excess of wisdom seek to evade the law in spirit while obeying it in the letter, will get themselves into trouble. And it is undeniable that there are such men now among Indian editors, men who have deliberately chosen the path of crookedness and license. In conclusion, the men who will not admit that with the new Press Act is deeply bound up the welfare of the people is an enemy of Government and of his country—he is a terrible creature, a pest to society who should be repressed promptly.

46. The *Bangavasi* [Calcutta] of the 19th February gives a short history of press legislation in India, and concludes by saying

BANGAVASI,
Feb. 19th, 1909.

Ibid.

that just as Press Acts have been passed in India under the exigencies of circumstances and repealed when they have ceased to be necessary, so the new Act also will, it is to be hoped, be repealed when the cause which makes it necessary now will cease to operate. It is on a similar ground that the deportees have been released. The few anarchists and revolutionary writers that still exist in the country will soon be annihilated, and it is hoped that Lord Minto himself will be able to repeal the new law.

47. Referring to the resolution to be moved by the Hon'ble Mr. Dadabhai in the Viceregal Council the *Bharat Mitra* [Calcutta]

BHARAT MITRA,
Feb. 19th, 1910.

Proposals of the Hon'ble Mr. Dadabhai.

of the 19th February says that, all the proposals are useful; and if the Government pays proper attention to them, the people will be benefitted.

VI.—MISCELLANEOUS.

48. Under the heading noted in the margin, the *Bir Bharat* [Calcutta] of the 6th February writes:—

BIR BHARAT,
Feb. 6th, 1910.

The English and the Indians.

The Anglo-Indian papers may abuse the Indian journals without interruption; but if the latter retort, they may fall into trouble; as the proverb goes "the stronger strikes but would not allow crying." We

put up with abuse quietly; but when those journals begin to talk nonsense and try to bite and scratch like mad men, we are obliged to say something.

The *Pioneer*, *Civil and Military Gazette* and the *Englishman* now and then abuse us, but we keep silent, thinking that they are the pets of the Government—they are dogs. So long as they were caressed and patted we would not speak; but now we see that the *Englishman* has commenced to talk nonsense,—in fact has become mad, while the officials have resolved to act up what the mad paper recommends. Here is what the *Englishman* says:—"The Government have for over twenty years allowed the National Congress to work mischief unchecked and unhindered. With the example of the Congress before them, they have, ever since the partition of Bengal was effected, permitted the annual renewal of the boycott oath, a ceremony which has pledged an enormous number of unthinking youths incapable of forming any judgment for themselves, to an intense form of racial hatred. It was long ago pointed out in our columns that the boycott of British goods was a mere blind; the evil and the point of the pledge lay in other directions. It served to stir up racial hatred."

Bravo, *Englishman*! Bravo to the gods who fix your destiny! Are you omnipotent? If your recommendations are listened to, it is difficult to predict the consequences. But we believe no sensible man will act up to them.

Seeing that the Bengali leaders wanted to convene a meeting in the Town Hall, for the purpose of expressing their willingness to help the Government in suppressing anarchy, the *Englishman* could not help expressing itself as follows:—

"That such persons should hold a public meeting for such a purpose at such a time, is nothing less than a piece of gross impertinence. It is true that some of the signatories are of proven loyalty, but the less reason why they should appear on the same platform with others who had devoted all their talent to maligning the Government."

May the *Englishman* live long. We have nothing to say to it. Sir Edward Baker lives close to the Zoo. It would be well if His Honour finds accommodation for the *Englishman* in his neighbourhood. The income of the Zoo would be greatly increased by keeping the *Englishman* there.

BHARAT MITRA,
Feb. 19th, 1919.

49. On the connexion of India with England, the *Bharat Mitra* [Calcutta] of the 19th February writes as follows:—
Permanent connexion of India with England.

India's fate has, by the dispensation of Providence, been tied with that of England. God only knows the reasons which brought about this wonderful union between the two countries vastly different to each other in language, appearance, diet, desires, and everything. To establish a connexion is difficult; but when once established, it is the ancestral characteristic of the Indians to foster and maintain it with sincerity and affection. But this is not solely in the power of Indians. Efforts of England are also necessary to make the connexion between the two countries permanent.

So far the only relation that has been established between Indian and Englishmen is that of the rulers and the ruled. The Englishmen have been under the impression that they possess the power to rule over the inhabitants of the country across the seven seas; and the Indians have been under the impression that they cannot rule themselves, and therefore they are governed by Englishmen who possess the power to govern other people. This idea of the relation of the rulers and the ruled continues between them; this connection can be expected to last only so long as the strength of the Englishmen and the weakness of the Indians last. But to make this connection permanent, only that sort of relation is not enough.

To make the connection permanent, it is absolutely necessary that another sort of relation should grow up. If Englishmen think that India is their own country just as England is their own, that their relation with the inhabitants of India is the same as that with Englishmen; and if at the same time Indians be given an opportunity to think likewise that Englishmen have extended the bounds of India and have made England a part of it, that just as the whole of the Indian Peninsula has become one country just as the North-Western Frontier Provinces and Burma have become a part of India, England is also in a similar position towards India, that the relation between the Indians and

Englishmen is the same as that between the inhabitants of the same country ; then the inhabitants of the two distant countries will be in a position to remain bound with a tie of infinite love and brotherly affection which will be permanent and full of promise for the good of both.

Now-a-days the desire of a friendly feeling between Englishmen and Indians is manifesting itself ; but we do not want only the sweet smiles of lip sympathy ; we want sincerity ; we want to lay bare our heart and unite it with the equally open heart of the other party.

If we establish such political unity under the tranquil shade of the same banner without any racial or social distinction, and full of sincere affection, and if all the various communities of both the countries begin to work with the same object in view for the good of the politically united nation, then not only the connexion between the two countries will become permanent, but all the nations of the world will have to kiss the feet of this united nation.

50. The *Bharat Mitra* [Calcutta] of the 19th February, in an article under the marginally noted heading, writes :—

Government and public opinion.

The duty of a Government is to satisfy the people ; its rule should not go against them, otherwise it cannot be said to conform with the public opinion. And in case a Government does not act in accordance with the opinion of its subjects, the ruling person or body cannot be considered quite fit to bear the title of "Raja." In ancient India the ways of gathering the views of the general public were different to those employed in the civilized country of the modern age. The social conditions of the India of to-day are quite different to those of the olden time, and therefore it is not possible to take to the old ways of gathering public opinion ; but somehow or other the opinion has to be known, for if the Government is carried on without understanding the views of the public, such things often happen which go against the wishes of the people, and consequently make them dissatisfied and uneasy. At the time when the English took possession of India, the public opinion in the country was in quite a lifeless condition, but under the enlivening influence of the English politics it began to revive and prosper. But the rulers of India did not realise the strength and vigour acquired by the public opinion. They continued their autocratic ways which they had adopted when the public opinion had no life in it. A dead body would not feel even if it is kicked ; but if the existence of a living body is not recognized, it will show signs of uneasiness. The various evils that have recently befallen India are the outcome of the contemptuous treatment accorded to the public opinion some time back.

But now there are good omens which show that the end of that unrest is drawing near. For, if the rulers have adopted on one hand repressive measures in order to extirpate the miscreants, they are showing, on the other, signs of guarding themselves against the error of flouting the public opinion. And this is alleviating the anxiety of the people. The policy adopted to punish the miscreants will naturally cause harsh treatment to many who are innocent, but in such extraordinary circumstances the demand of wisdom is not to mind it much, for sensible men know it well that when the present unrest disappears and peace is restored, the repressive policy will come to an end too.

Efforts are being made by the Government as well as the people to bring about unity between the views of the two parties. On one side, the nine deported Bengali leaders have been released ; satisfactory endeavours are being made to mitigate the uneasiness caused by excessive rise in the price of eatables ; a resolution is to be moved in the Viceregal Council to stop the migration of Indian labourers to Transvaal to save them from the hardships and humiliations inflicted upon them by the Colonial Government. On the other side, all the communities of the people are making due efforts to help the Government in suppressing its enemies. In Bengal itself, where the unrest manifested itself more than anywhere else, people of all classes—land-holders, middle-class people, journalists—have formed themselves into societies to root out the evil.

These are delightful signs ; and in this way when the difference between the views of the Government and the people will cease to exist, the governing power of India will assume a pure and faultless shape, and will be able to establish in the country a new age of happiness and prosperity.

BHARAT MITRA,
Feb. 19th, 191

ALPANCH,
Feb. 15th, 1910.

51. Under the heading "Spread of anarchism," the *Alpanch* [Bankipore] of the 15th February says, that with all the attempts for amendment made by Mr. Gokhale, Babu

Bhupendra Nath Basu, Pandit Madan Mohan Malaviya, Rai Bahadur R. N. Madholkar and Sir Vithal Das Thackersey, the Press Bill has ultimately been passed. When they saw that their attempts would be of no avail, they urged that the Bill be passed for three years only, and the proposal was seconded by members but finally out-voted. This does not go to show that the papers will now be stopped. The Government earnestly desired that the Indians should live peacefully and independently; but when the anarchists bent on having *swaraj* and throwing off the yoke of the English Government began to multiply, the Government first passed a law against seditious meetings in 1907, but this law affected the lecturers and meeting-holders only, and certain papers taking advantage of the occasion commenced spreading anarchism by seditious writings. For example, *Jugantar*, in spite of being punished, did again appear from some press or the other as convenience allowed. It was therefore found necessary to bring the proprietors of the press under the control of law, to get registered security from printers and publishers, and to disallow the publication of such papers as are full of seditious writings. The Government has allowed everybody here to lead an independent life, and it is nothing but foolishness and insanity to go against such Government and try to overthrow it. The Muhammadans have ruled here for a thousand years, and from them the Government administration has come down to the hands of the Englishmen, but they also consider this Government as a blessing in their favour. And why should they not? The defects of the Monarchical Government are obvious, the King's order was treated as law, and civil wars were prevailing everywhere. No doubt, the Muhammadans did enjoy a little independence under rulers of their own nation, but they were worse than slaves. Under British Government, high class people are under certain disadvantages, but the Government is not to blame for this. The high offices in the British Government are filled with men of low professions such as *dhobees*, carpenters, oilmen, betel seller, iron smiths, *Kahars* and the worst of all the *Dusadhs*. Those that are gentlemen by birth do not care for education, and so they are unable to discharge the duties of responsible offices. Even now if they attend to education and come out qualified, they too will have no chance of blaming their luck any further. The Hindus had advantage in this respect as well, but being jealous of the Muhammadans they changed their attitude and became disloyal to the Government. All these disturbances have spread after the partition of Bengal, and are merely due to the fact that the Government has been pleased to consider the claims of the Muhammadans who have nothing to do with the Press Act, for they have got no press nor any national organ of their own. A few papers that claim to be Islamic, are loyal to the Government. The Anglo-Indian Press is not seditious, and so this Act cannot affect it. The Press Act will however affect only those that have been mad after anarchism. Alas, the independence of writing has also disappeared along with that of speech. They made attempts to root out the partition of Bengal, to terrorise the Government with speeches and writings, to crushing the poor Muhammadans and to obtain services by force, but they have always met with oppression and coercion. Why is this *swadeshi* movement prevailing all over the country? It is only due to the partition of Bengal. If Bengal reverts to its former condition, no mischief is likely to spring up. The Congress only meant that the Government should leave every department in the hands of the Bengalis, so that the Muhammadans and Christians may not have access to the Government offices, but the Government knowing their aims liked to give due share to the other races also and this inflamed the Bengalis. *Swadeshi* and boycott are merely attributable to the same partition. In the Durbar of 1903, the Viceroy had himself invited the attention of the Indians to patronise the country industries and not to be so very fond of English-made things, but no notice was taken of it. Now that the Press Act has come into force, the Muhammadans or their papers have no reason to fear, for the Muhammadans have always obeyed the law. The Bengalis and the anarchists may however murmur, but we, the Muhammadans are quite prepared to welcome it.

DAILY HITAVADI,
Feb. 20th, 1910.

52. It gives us great pleasure, writes the *Daily Hitavadi* [Calcutta] of the 20th February, to find that the Alipore bomb case has at last come to an end and we offer our respectful thanks to the Sessions Judge who conducted the trial at Alipore, and to the learned Judges of the High Court who heard the appeal, for the excellent and impartial way in which they have dealt out justice in this case. Bomb-throwers denounced. It makes one feel not a little shame and regret when one thinks of the diabolical incidents of the past two years which raised, so to say, a tornado in Bengal, the like of which had never visited the province before. The disgrace which these events have cast on the good name of Bengal will not be easily washed away, and no one knows what atonement the English educated section of the Bengali community will have to make for the heinous sin which some of their countrymen have committed by being implicated in the propaganda of bombs and assassination. The assassin is nothing but a coward; and as for the men concerned in the Muraripuk Garden conspiracy, we must say that they have no faith in the decrees of Providence, and are sinners of the worst type. Bombs, assassinations and dacoities have never been able to do any good to any country, and such dreadful acts of sin, being as they are as contemptible in the eyes of God as they are in those of man, are bound to bring dire evil on the heads of those who commit them. It seems to us as if the accumulated sins of the people of India have brought upon them this calamity of anarchism, and that nothing but the severest expiation will rid them of it. They can never expect to accomplish any noble purpose, unless they become real men. It is by God's decree that the English are now the rulers of India, and it is His will that they should remain in this country and rule peacefully over this land and do good to its people. And if we have any faith in the dispensation of Providence, we should remain under the blissful protection of our English rulers. Things like bombs, anarchism and assassination cannot and must not exist in Bengal, the land which gave birth to Chaitanya, Buddha, Ramprasad and Krishnananda. True, that some ill-advised and misguided persons who imbibed the vices of European civilisation which they aped with avidity, engaged themselves in the diabolical deeds which happened during the last two years, but they have received from God the just punishment for their sin. The curtain has now fallen over a scene which no Bengali will ever think of without a shudder. But let us forget the past and soothe the mortifying pain which past events have caused in us by the unguent of pious deeds. Let us go back to our ancient ways and work for the real good of our country in a manner approved of by the Lord Almighty, and befitting us as sons of Aryas.

HITAVADI
FEBRUARY 20, 1910

53. Referring to the movements which have been started for the purpose of rooting out anarchism, the *Daily Hitavadi* [Calcutta] of the 18th February writes:—

DAILY HITAVADI,
Feb. 18th, 1910.

We have already spoken of the Imperial League and of the noble object it has in view, and it is our pleasure now to announce the formation of a similar organisation set on foot by the middle classes, which will have branches all over the Province, and will, while establishing friendly feelings between the rulers and the ruled, rectify the errors which some wicked men are committing. The promoters of this movement are all well-known to the people of this country, and there is no doubt that their noble endeavours will bear good fruit. Thirdly, the leading journalists of this province have formed an association called the Press Association, which has for its objects the establishment of friendly relations between the rulers and the ruled, the upholding of the interests of the press, and the moderating of the tone of newspapers. It need hardly be said that all this is the direct outcome of the attempts which the Government is making to maintain the peace of the country; and that there is not the least doubt that if the Government accepts the help and co-operation of these bodies, peace will soon be brought back to the country.

HITAVADI
FEBRUARY 18, 1910

We have said before, and we repeat it here, that this unrest and these outrages by no means pervade the whole country, but are confined among a small number of individuals. If all right-thinking persons in the country help the Government in bringing these men under control or in rooting them out, peace will ere long be established in the country. And from what have fallen from the lips of the Lieutenant-Governor and the Viceroy, we have every hope that

the Government will not hesitate to accept such co-operation. We venture to think that the Viceroy and the Lieutenant-Governor would do well to invite these associations to a conference, and to assign a certain responsibility to each of them, so that they may receive an additional impetus to work. The Bengali prizes the enjoyment of the ruler's confidence above all other things; and if he is allowed to be in intimate touch with his rulers and is convinced of being in their confidence, he can lay his life down for their sake. We shall be very happy if the Viceroy and the Lieutenant-Governor can see their way to accept our suggestion.

BHARAT MITRA,
Feb. 19th, 1910.

54. Referring to the society established at [Calcutta] with the object of making arrangements to check the political outrages, with its branches to be opened in every part of the country, the *Bharat Mitra* of the 19th February remarks that from the harsh treatment accorded these days by the authorities to the societies of all kinds, especially in the mufassil, it appears that to carry on the work of the above society may not be free from difficulties; but still it is to be hoped that the difficulties may gradually disappear. The course of action to be adopted however should be such as may not afford any cause of friction.

KARMAYOGIN.
Feb. 19th, 1910.

55. The *Karmayogin* [Howrah] of the 19th February has the following:—

An appeal to the deportees. The brave-hearted men who have won the battle for truth and who have the halo of the light of truth round them, are returning home on the expiry of their detention in distant lands; that is why all Bengal is welcoming them to-day with offerings of flowers. O ye worshippers of equality and liberty, we are to-day unable to command language adequate for your worship! While ye were far away from the Mother's lap in solitary confinement, ye were always present in the deepest recesses of our hearts, and standing to-day before us in a new guise ye are silently proclaiming the victory of truth! Alas! thanks to the new law of the English, the villages of Bengal will not probably again be filled with bustling and animation because of your peaceful presence in their midst. And in this troublous time India knows not which way to take. Sacred as her soil is, she is revelling in blood. A number of impatient young men under nobody's control, in their desperation, have betaken themselves madly to this demoniac sport, thereby darkening India's future. Once again, with your grave voices, explain to the players of this cruel game what peaceful liberty is, teach them that the strength of righteousness is permanently the strength of India and not the strength of demons, that never was righteousness upheld by sin nor ever will be. The Indians are still surviving as a nation only because of one great purpose, and it is you who have been born amongst us to carry that purpose into execution, but the demoniac sports of sin are about to obliterate those sacred and heroic utterances of yours. The English having to-day realised their mistake, have restored you to us. May we all be infected now with your patience, your calmness, your unmoved resignation to the will of God amidst the greatest trouble. A severe duty confronts you. All India looks expectantly now to you. Expel this terror with a non-Aryan genesis from the hearts of the Arya. O ye who are preceptors of new India, may all the land shine with the effulgence of your Brahmanic fire! Fearlessly and wholly regardless of good or evil repute, ye all consecrated yourselves to the work of the Mother, devoted heroes of action as ye are. Your modest, selfless ideal, your lives mindless of honour and dishonour will teach the world a new sacred political spirit. It is for this that India is still surviving. For the arrival of that great day, teach this India with its diversity of religion and languages to prepare herself. All obstacles to this sacred work of yours will vanish as the darkness vanishes with the rise of the sun in the morning.

SANJIVANI,
Feb. 17th, 1910.

56. The *Sanjivani* [Calcutta] of the 17th February offers a cordial welcome to the released deportees—those chosen sons of Mother Bengal who have successfully come out of the ordeal through which they have been made to pass by God, who wanted to test their patriotism by bringing on them the punishment of man. They have been released after a detention of fourteen months, and the paper offers its thanks to the officials who punished them and were afterwards responsible for their release.

57. The *Dharma* [Calcutta] of the 21st February, in referring to the opinion recently expressed by the President of the Arya Samaj in favour of oaths of loyalty being obligatory on all members of the Samaj, is sorry to see the depths to which this body has fallen. It is noticeable that this acute feeling of loyalty did not find manifestation until repealed accusations of disloyalty had been made against members of the Samaj. A religious body should be free to all, regardless of political views. My loyalty or otherwise is a matter for the State officials to look to. "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

DHARMA,
Feb. 21st, 1910.

58. The *Sanjivani* [Calcutta] of the 10th February publishes a correspondence written by an Indian student in America in which it is said that just as before the battle of Kurukshetra, Arjuna wandered all over the world, practised austerities and underwent the greatest hardships for making himself fit for victory in the struggle, so the Indian students of the present time should go out to the world outside to acquire by direct association with the people of independent and more advanced countries, the qualifications necessary for the performance of the *yajna* (sacrifices) in which they are preparing to be engaged. About this *yajna*, continues the writer, we have much to learn from the history of France, Italy, Germany, Greece, new-Japan and awakened China. Immediately after being insulted by Westerners, Japan sent a Commission all round the civilised countries of the world to enquire into the causes of the greatness and power of occidental countries. The present greatness of Japan is primarily the result of the labours of that Commission. China also has now settled its plan of action on the advice of a similar Commission, and we no longer find the Western Powers crying to divide the yellow land between themselves. Indian politics are now discussed in all civilised countries. In this auspicious time it is absolutely necessary that representatives from India should visit them regularly, and none can represent India better than enthusiastic and self-sacrificing young India. Such young men should therefore visit western countries, particularly America. About 7,000 Indian coolies now work as ordinary labourers in America, but with their superstitions, narrowness and ignorance they are not the people to create in the American's mind a feeling of respect for the Indian people. America honours knowledge, worships learning. It is the short visit of men like the late Vivekakananda, the late Pratapchandra Majumdar, Swami Ramatirtha, Lala Lajpat Rai and Dr. Jagadish Chandra Basu that have taught the Americans to respect the Hindus. We want Indian students in America, which is well known to all nations of the world as "the land of opportunities." It is our prayer that Indian students should come to America, depending wholly or partly on their own earnings by labour for support. It is a mistake to suppose that one cannot live in America on less than Rs. 100 per month. We here in Liatal, studying in the Washington University, are living on not more than Rs. 60 per mensem. Thirty Indian students messing together can never require more than this. The conditions are much harder on the Atlantic coast, where it is difficult for Indian students to find paying work, and the fees of colleges are very high. But on the Pacific coast not only work is available, but the State Universities also generally give education free of cost. The work is generally of a menial nature, and if one can labour hard during the summer vacation, one can earn not less than four or five rupees per diem. Students desiring to come to this part of America and aiming at earning their livelihood by labour should bring at least Rs. 200 over and above their travelling expenses, and start at such a time as will enable them to arrive here in the month of May or June. The Colleges close in June, and for a new-comer it becomes easier to get work if he can arrive before the commencement of the vacation. Let none come in winter, for that is a season of scarcity of work. Work has to be secured by one's own endeavours, for self-supporting students here have no time to go out in quest of work for others than themselves. They are nevertheless always ready to do their utmost to help others. Above all, a student desiring to live here on his own earnings must be prepared to work like horses, and have a firm determination to succeed or to die.

SANJIVANI,
Feb. 10th, 1910.

DHARMA,
Feb. 14th, 1910.

59. The *Dharma* [Calcutta] of the 14th February writes:—
The Executive. For certain reasons the Judiciary in our country are placed under the control of the Executive, and hence Executive officers have to a large extent to perform the functions of Judges, while Judges have to be the representatives of the Executive, instead of being the representatives of God. It is evident, therefore, that the Executive have to bear the burden of a very heavy responsibility. Again, it is found necessary for the efficiency of the administration to place young and inexperienced persons in charge of judicial posts. Besides, the Press Act forbids the public to criticise any decision of a Judge adversely—a thing about which we have no right to say anything, because the exigencies of the administration require it to be so. Let the Executive, therefore, be careful as to the way in which they use the extraordinary powers they possess, for the eyes of God will watch how these powers are applied to do good to the country and to the administration.

ALPHANCH,
Feb. 15th, 1910.

60. Under the heading "Plain-speaking," the *Alpanch* [Bankipore] of the 15th February says that the Hindu papers are unanimously raising the cry that the Indian Government are distrusting the Hindus, and their enemies are exciting the Government against them. Why is the Government displeased with the Hindus? Why are they lacking confidence and who are their enemies? There are only three classes of people in Hindustan, the Hindus, the Muhammadans—and the Christians. The people of the last named class hold the reins of the Government, and so cannot be taken as their enemies. Now evidently their enemies are Muhammadans, who have not shared with them in anarchy and remaining faithful to Government have thrown the whole burden of anarchy to the heads of the Hindus. Consequently the Hindus have proved faithless, and the Government has no confidence in them. The paper says that the Muhammadans are not to blame for this. It is in consequence of their own doings. The Muhammadans have taken share in the Reform Scheme, they are glad at the partition of Bengal, and they have avoided their connection with the Congress. Such actions are unpardonable. Why the Muhammadans have become favourites of a Christian and foreign Government—this excites the anger of the Hindus, and they have commenced bomb-throwing with a view to avenge; but this is not the way of asking one's master for something. They should have tried to please the Government with their obedience, and then ask for any thing good in return. The paper further goes on to warn the people against dreaming *swaraj*, spreading unrest by bomb-throwing, and attempting to deprive the neighbours of their rights. The whole of this anarchy and the general discontentment of the Hindus are due to the partition of Bengal, whereas the people of Madras, Southern Punjab and other parts of the land did not suffer thereby. The Bengalis did of course suffer an imaginary loss to some extent, but not the Sikhs, Mahrattas, Rajputs and Parsis. This mischief will of course bring about bad results. It was advisable to act wisely, and having pleased the Government to obtain their due rights or claims.

BIR BHARAT,
Feb. 20th, 1910.

61. In an article under the heading "How to satisfy hunger," the *Bir Bharat* [Calcutta] of the 20th February says:—
Poverty of the Indians. The most important problem before the Indians at present is how to satisfy their hunger. Can anybody tell how the Indians can have at least one full meal (if not two) daily? Illiterate persons somehow manage to earn something but the days are very hard for the educated, for their number has become much larger than can be employed in the Government Service.

The system of education is being so organized that the poor people will not be able to educate their children.

The peasantry is sinking down under the burden of debt. In the Central and the United Provinces there are many who have not got even a cup or a glass to eat and drink in. For whole day they gather zow-dung in the field, and selling it for a few pice in the evening buy a quantity of *sattu*, a portion of which they eat themselves on the bank of a river in their worn out pieces of cloth and the remainder they take home for their children. And we ask how these people may fill their stomach?

We should study history and our own nature of body and mind, and circumstances in order to know our strength and capability and find out the

way of progress. Sitting like a blind will not do. All the nations are busy in their own progress; why they would spend their valuable time in helping and raising us. We must find out our own way and should decide how to earn our livelihood—how to fill our empty stomach.

62. The *Shiksha* [Arrah] of the 17th February deplores the *begar* system prevalent in the villages, and suggests that those who employ the services of the poor villagers without paying them any wages should make arrangements to give them free education.

63. The *Bihar Bandhu* [Bankipore] of the 19th February expresses great regret at the offensive words used by the Maharaja of Burdwan and Mr. Keir Hardie, and says that although Mr. Keir Hardie is only a leader of the Labour party, he commands much greater respect than the Maharaja, he has great love for Indians and is a sincere well wisher of the Bengalis, so that Maharaja's speech has given pain to every Bengali.

The paper further says that whatever might have been the Maharaja's meaning of the words—"Sirdar of white coolies," it was proper for him to apologize to Mr. Keir Hardie.

URIYA PAPERS.

64. The *Samvad Vahika* [Balasore] of the 10th February takes a great deal of interest in the election that is going on in England and that has ended in favour of the Liberals. The writer is of opinion that the gain on the whole is on the side of the Conservatives, who number 271 against the Liberals, who number only 274. It is doubtful whether the Liberal ministry will be in a position to carry on its work freely without the assistance of the Labourites and Nationalists. The Conservatives, among whom were most of the Lords and the tariff reformers, spent a good deal of money in carrying on the election contest.

65. The *Garjatbasini* [Talcher] of the 12th February supports the provisions of the Indian Census Bill, and hopes that the work of enumeration will be conducted in the same economical way as it was done in 1901.

The Indian Press Act and the release of the deportees.

66. The *Utkaldipika* [Cuttack] of the 12th February has the following on the Indian Press Act (I of 1910):—

"It is no doubt a matter of very great regret that the first Bill before the enlarged Council should be a measure of this kind, dealing with the liberty of the Press. But occasion arises when an unpleasant duty has to be performed. The gravity of the situation compels the Government to adopt this measure even against its wishes. * * * It is noteworthy that His Excellency at the conclusion of the debate on the Press Bill and in the course of his speech promised the release of the state prisoners, who were deported 14 months ago under Regulation III, 1818. This announcement was received with acclamation and has given universal satisfaction throughout the country. We have an exceptionally able statesman at the helm of the administration at this critical juncture. We may confidently repose our trust in him and we may be sure he will steer clear of the rocks and shoals and carry us safe on our onward and progressive journey."

67. The *Utkaldipika* [Cuttack] of the 12th February is of opinion that the existing system of appointing Honorary Magistrates for three years with powers to re-appoint them for an equal period, if they are found competent and satisfactory, is a tolerably good one. Great care should be taken to appoint only good and able men as Honorary Magistrates.

68. Referring to the fact that 15 players were killed and 100 wounded in football and cricket plays in America, the *Garjatbasini* [Talcher] of the 12th February suggests that these two plays being of a dangerous character should be discouraged in India.

SHIKSHA,
Feb. 17th, 1910.

BIHAR BANDHU,
Feb. 19th, 1910.

SAMVAD VAHIKA,
Feb. 10th, 1910.

GARJATBASINI,
Feb. 12th, 1910.

UTKALDIPIKA,
Feb. 12th, 1910.

UTKALDIPIKA,
Feb. 12th, 1910.

GARJATBASINI,
Feb. 12th, 1910.

SAMBALPUR
HITAISHINI,
Feb. 12th, 1910.

69. The *Sambalpur Hitaishini* [Bamra] of the 12th February states that certain petition-writers belonging to the Sambalpur district are drawing up a memorial to Government, praying for the re-transfer of Sambalpur with its attached Feudatory States to the Central Provinces,

A bogus memorial praying for the re-transfer of Sambalpur to the Central Provinces.

and are circulating the same for the signature of ignorant men in the interior of that district. These petition-writers represent nobody except themselves, and they are dissatisfied because they cannot make as much money under the enlightened Bengal system, as they used to earn under the old Sambalpur system. Let not Government be deceived by the unworthy tactics of these petition-writers.

URIYA AND
NAVASAMVAD,
Feb. 9th, 1910.

70. A correspondent of the *Uriya and Navasamvad* [Balasore] of the 9th February states that Babu Radha Charan Das, the

The Vice-Chairman of the Balasore District Board touring in the interior of that district.

Vice-Chairman of the Balasore District Board, has been touring in the interior of that district, and inspecting schools, pounds, roads, etc., with a view

to secure their efficiency. He has been travelling at his own cost and has been so far liberal as to help those institutions with grants of money. The *Utkaldipika* [Cuttack] of the 12th February is of opinion that Babu Radha Charan Das may be looked upon as a model Vice-Chairman, even in the districts of advanced Bengal.

NILACHAL
SAMACHAR,
Feb. 11th, 1910.

71. A correspondent of the *Nilachal Samachar* [Puri] of the 11th

The appointment of a Bengali as the Dewan of Barakhemundi defended.

February defends the appointment of one Pratap Chandra Chatterji, a son of the late B. C. Chatterji, as Dewan of Barakhemundi, on the ground that his father was a tutor to the Raja of Barakhemundi, who has thought it his duty to provide for a son of his late master.

UTKALDIPIKA,
Feb. 12th, 1910.

72. The *Utkaldipika* [Cuttack] of the 12th February supports the

The control of ferry ghâts made over to Local Board's in the Cuttack district.

action of the Cuttack District Board, which has made over the management of the ferry ghâts to the Local Boards, who are in a better position to deal with them efficiently. The writer is of opinion

that this should have been done several years ago.

UTKALDIPIKA,
Feb. 12th, 1910.

73. The *Utkaldipika* [Cuttack] of the 12th February is of opinion that

The artificial value of the rupee, a source of trouble.

the artificial value of the rupee is doing a great deal of injury to the people of India. On the one hand, it encourages the currency of false coins

in India; on the other, it reduces the value of the assets of the Indian people, which have been mostly invested in silver made jewellery. Had the value of a rupee been equal to the value of silver of equal weight, people would have been saved from the troubles due to the circulation of false coins. It is said that rupees manufactured in China are coming in large numbers to India, where they are accepted as true coins by the people in general. Something ought to be done to put down this practice.

UTKALDIPIKA,
Feb. 12th, 1910.

74. The *Utkaldipika* [Cuttack] of the 12th February approves of the

An action of the Calcutta Police approved.

action of the Calcutta Police, who have been quick not only in prosecuting the assassin of Khan Bahadur Alum, but have been equally quick in rewarding four

men, through whose exertions the assassin was brought to justice. A grant of money to the bereaved widow of Khan Bahadur Alum with a promise of land in the future is both generous and opportune.

NILACHAL
SAMACHAR,
Feb. 11th, 1910.

75. The *Nilachal Samachar* [Puri] of the 11th February thanks Mr.

Mr. Sribatsa Panda thanked.

Sribatsa Panda, of Ganjam, who has undertaken to print the best essay that may be written on "The

necessity of amalgamating Ganjam with Orissa proper," by the candidates in Orissa, who have been called upon to do so by a committee of the Utkal Union Conference.

UTKALDIPIKA,
Feb. 12th, 1910.

76. The *Utkaldipika* [Cuttack] of the 12th February states that thefts

Thefts in Cuttack.

are being committed in the Cuttack town, even in mid-day and it cites instances to show how the crimes

are being committed with impunity. The Police are, no doubt, busy in investigation, but they should be more watchful in the future.

77. The *Uriya and Navasamvad* [Balasore] of the 9th February states, that a man, named Bharat Patna, belonging to village Amudiha in Naprochar pargana of the Balasore district, is in possession of an infallible medicine against snake-bite. It is said that he has cured many men and women as also cattle that were bitten by poisonous snakes.

URIYA AND
NAVASAMVAD,
Feb. 9th, 1910.

78. The *Garjatbasini* [Talcher] of the 12th February states that a man was severely wounded by one of the elephants newly caught at Angul. The wounded man is in a precarious state.

GARJATBASINI,
Feb. 12th, 1910.

79. The *Garjatbasini* [Talcher] of the 12th February gives an account of the exhibition that was held at Angul on the 5th instant. It was attended by about 7,000 men, who took great interest in its proceedings. This exhibition has benefited not only Angul but the neighbouring Garjats. The Orissa Agricultural Inspector was present on the spot to render every assistance that lay in his power. The writer hopes that the Angul and the Garjat public will patronise this exhibition to the fullest measure.

GARJATBASINI,
Feb. 12th, 1910.

80. The *Sambalpur Hitaishini* [Bamra] of the 12th February mourns the death of Maharaja Dalaganjan Singh Deb, of Patna, at the age of 50, on the 2nd instant, in the garb of his own State. The people of Patna and the officers of the Patna State are sorry to lose the services of the Maharaja. It is said that he was polite, kind, educated and popular. He is said to have possessed a peculiar power of bringing other people to his own views. He was suffering from a long-standing disease, and had recently been to Calcutta for treatment.

SAMBALPUR
HITAISHINI,
Feb. 12th, 1910.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE;

The 26th February, 1910.

REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 26th February 1910.

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REPORT (PART II)

NATIVE BORN AND ENGLISH SPEAKING IN

THE UNITED STATES OF AMERICA

CONFIDENTIAL

CONFIDENTIAL

**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL SPECIAL BRANCH.**

[As it stood on 1st January 1910.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	K. P. Chatterji, age 46, Brahmin	4,000
2	"Behar Herald"	Patna	Weekly	Monmatha Nath Dey, age 41, Pleader of Bankipore.	500
3	"Beharee" ...	Bankipore	Bi-weekly	Sham Sankar Sahai, Pleader, and P. P. Sharma of Muzaffarpur.	750
4	"Bengalee" ...	Calcutta	Daily	S. N. Banerji, Kali Prasana Sen, age 39, and Kali Nath Roy.	6,000
5	"Bihar" ...	Patna	Weekly	Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 36, Kayastha.	750
*6	"Day's News"	Calcutta	Daily	Bai Premananda Bharati, age 51, Hindu.	500
7	"Hindoo Patriot"	Ditto	Do.	Prish Chandra Sarbadhikari, age 41, and Koylash Ch. Kanjilal, Pleader, Sealdah Small Cause Court.	800
8	"Indian Empire"	Ditto	Weekly	Kesab Chandra Banerjee, B.A., age 46, Brahmin, and Panchanon Mazumdar, age 36, Hindu Baidya.	1,500
9	"Indian Mirror"	Ditto	Daily	Bai Norendra Nath Sen Bahadur, age 61, Head of the Mahabodi Society.	1,000
10	"Indian Nation"	Ditto	Weekly	Rasomoy Dhar of Calcutta	500
11	"Karmayogin"	Ditto	Do.	Editor's name not known for certain. Arabinda Ghose is one of the contributors to the paper.	2,000
12	"Kayestha Messenger"	Gaya	Do.	Jugal Kishore, age 37, Kayastha	500
13	"Mussalman"	Do.	Do.	A. Rasul and M. Rahman, Muhammadans	500
*14	"National Daily"	Do.	Daily	Bai Premananda Bharati, age 51, Hindu	500
15	"Reis and Rayyet"	Do.	Weekly	Jogesh Chandra Dutt, age 59, a Calcutta house-owner.	500
16	"Star of Utkal"	Cuttack	Do.	Kherode Ch. Roy Chowdhry, age 69, retired Head Master of a Government College.	400
17	"Telegraph"	Calcutta	Do.	Satyendra Nath Bose, B.A., age 32	3,000

* The issue of these papers has been suspended for a time.

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II.—HOME ADMINISTRATION.

(a)—Police.

189. The *Indian Empire* states that the policy of employing Europeans in the superior grades of the police service is unsatisfactory for various reasons. Not only do Europeans require much higher pay, but they can never be good for detective work which can only be done satisfactorily by men who are of the same race and have the same habits, customs and language as the criminals. This is the rule throughout the world, but in India the practice appears to be otherwise, the rulers evidently believing in the efficacy of employing others than the people of the country.

INDIAN EMPIRE,
15th Feb. 1910.

190. In support of its repeated complaints that house-searches are made upon wholly insufficient evidence or without adequate cause or justification, the *Bengalee* cites the case of Kabiraj Debendra Nath Sen, of Colootolla Street, whose house was searched on Monday last. The object of the search was to discover the original letter of the Manager of the Rangpur *Bartavaha* requesting the Kabiraj to advertise in the columns of that journal. It is contended that as a letter of request from the Magistrate of the district or the District Superintendent of Police for the production of the letter would have sufficed, a raid was unnecessary. The ordinary procedure would be for the Court to issue a summons for the production of the letter, and the journal fails to understand why this simple procedure was not followed. The thoughtlessness of the proceeding—the utter want of consideration on the part of the local authorities which it displays—is quite incomprehensible.

BENGALUR,
16th Feb. 1910.

191. Considering the unpopularity of the police in this country and the distrust with which the people regard them, the *Amrita Bazar Patrika* thinks that the best course for officials is to accept police reports with an open mind and not to act upon the statements contained therein—specially when they relate to matters of great public importance unless they have been tested and found to be correct by information collected from such non-official sources as are indicated by Sir William Wedderburn (*vide* paragraph 201 *infra*). The authorities might have avoided many a pitfall had they followed this simple rule. The Government of Eastern Bengal would not have been placed in a most awkward position in connection with the Barrah dacoity case, if it had not placed implicit faith on a certain police officer, but tested his information by the testimony of independent non-official gentlemen in the confidence of Government before taking any action upon it.

AMRITA BASAR
PATRIKA,
18th Feb. 1910.

192. The *Telegraph* protests against the action of the authorities in according sanction to the search of respectable people's houses on the bare and uncorroborated statement of some wretched informer; the result is that while it entails considerable inconvenience and hardship for the victims, the cause of justice is not advanced a whit. This is undesirable, and the journal earnestly prays the authorities to pay adequate attention to the complaint.

TELEGRAPH,
19th Feb. 1910.

(b) Working of the Courts.

193. Referring to Mr. Justice Harrington's judgment in the Alipore Bomb case, the *Bengalee* remarks that the two accused whose conviction was upheld by His Lordship were found not guilty by both the assessors in the Sessions Court. The Chief Justice took the same view as the assessors, while Mr. Justice Carnduff agreed with the Sessions Judge in thinking that they were guilty. This shows that the cases of these accused were not free from an element of doubt, and

BENGALUR,
20th Feb. 1910.

it is hoped that this fact will receive due consideration at the hands of the executive authorities when the time comes for them to consider it.

(d) Education.

BENGALUR,
22nd Feb. 1910.

194. The *Bengalee* declares there is not the slightest evidence in support of the statements of the *Madras Times* that "sedition, taken to mean anti-British feeling, is the rule rather than the exception amongst the educated classes all over India," and that "the feeling is present and is given active expression to in every one of the innumerable Indian clubs that abound in the metropolis and the various district headquarters." If these allegations were true, they would involve the greatest reflection upon British rule that could be thought of. They are, therefore, by suggestion as much a libel upon the Government as upon the community. It is for the Government to consider whether it should overlook such a libel both upon itself and its law-abiding subjects. Such writings are a perennial source of irritation among the people.

The *Madras Times* and Educated Indians.

(h) General.

INDIAN EMPIRE,
15th Feb. 1910.

195. The *Indian Empire* urges an extension of Lord Minto's tenure of office believing that in the present necessity of the country, he is, perhaps, the only helmsman who can steer the vessel of state through the dangers and difficulties that surround her. But if Lord Crewe were to succeed Lord Minto, it is expected that the policy inaugurated by the latter would be continued.

The Viceroyalty.

INDIAN MIRROR,
17th Feb. 1909.

196. The *Indian Mirror* hopes that there is no foundation for the rumour that Lord Morley will shortly retire from the India Office. Having acquired a firm grasp of Indian questions, his retirement will be a great loss to India, there being no one who can adequately replace him. In the event of his retirement it is suggested that either Mr. Augustine Birrell or Mr. Winton Churchill would make a good substitute.

Rumoured retirement of Lord Morley.

HINDOO PATRIOT,
17th Feb. 1910.

197. The *Hindoo Patriot* ridicules the idea of Lord Kitchener succeeding Lord Minto as Viceroy of India, and hopes that such a huge practical joke will not be perpetrated at the expense of poor Indians.

Lord Kitchener as Viceroy.

AMRITA BASAR
PATRIKA,
16th Feb. 1910.

198. The *Amrita Basar Patrika* states that the Anglo-Indian community and press threaten to be a thorn in the side of Lord Minto as they were in that of Lord Canning and Lord Ripon. Government complains of the want of co-operation of the people; but it is not only want of co-operation, but positive opposition, on the part of the Anglo-Indian community, that is the real difficulty in the way of the authorities.

Anglo-Indian opposition to the beneficent policy of Government.

BENGALUR,
17th Feb. 1910.

199. Referring to the *Empire's* announcement that His Excellency the Viceroy has fixed the 25th instant for the debate in Council on a resolution condemning the treatment to which the Transvaal Indians are being subjected, and requesting the Government to "refrain from assisting" emigration until something is done to remedy the Indian grievance, the *Bengalee* hopes that the Government will not only permit the official members to vote for the resolution and allow it to be carried, but will accept it and act on it. A retaliatory policy is indicated in this case, and the Government should take the step which "public opinion has now for some time been demanding with singular insistence, emphasis and unanimity."

Indians in the Transvaal.

HINDOO PATRIOT,
17th Feb. 1910.

200. From the permission accorded by His Excellency the Viceroy to a resolution regarding the treatment of Indians in South Africa being placed before the Legislative Council sitting on the 25th instant, the *Hindoo Patriot* feels assured that it will be passed and the hands of Government thereby strengthened in dealing with an intolerable wrong.

Indians in South Africa.

201. The *Bengalee* states that half the difficulties of Indian administration arise from its want of first-hand knowledge of, and its isolation from, the people. If the advice of Sir W. Wedderburn to civilians proceeding to districts was adopted and "a trustworthy list of desirable local acquaintances, not necessarily persons of wealth or great influence, but quiet, self-respecting men averse to intrigue" obtained, and their views with regard to current affairs consulted, there would be better feeling between the Government officials and the people, and greater efficiency in administration. The journal commends the suggestion to officials, with the observation that "To know the people is to love and respect them."

BENGALUR,
17th Feb. 1910.

202. With reference to the Commission appointed by Government to enquire into the subject of high prices of food-stuffs, the *Bengalee* declares that no Commission which does not include a substantial non-official element, will in these days inspire public confidence. It trusts there will be as many non-officials as officials on the Commission.

BENGALUR,
18th Feb. 1910.

203. Referring to the complaint of the authorities that the people are not co-operating with the police, the *Telegraph* observes that disarmed as they are the people are unable to cope with armed dacoits. Had they the use of arms they might have given a better account of themselves; but having withheld arms from them, it is the duty of the rulers to see that the people are more adequately protected. The question before the Government is—how to improve and arm the village watch and mufassal police, and how to restrict the free circulation of fire-arms.

TELEGRAPH,
19th Feb. 1910.

204. The *Hindoo Patriot* states that the Agricultural Department is rendering immense service to the country by making arrangements for the supply of pure and improved seed to the cultivators.

HINDOO PATRIOT,
19th Feb. 1910.

205. In view of the impending debate in the Bengal Council, the *Amrita Bazar Patrika* emphasises the advantages of competitive examination over mere nomination for the purposes of recruiting the Provincial Service. The former gives an opening to merit, the latter to influence and unscrupulous or careless patronage.

AMRITA BAZAR
PATRIKA,
21st Feb. 1910.

206. The *Amrita Bazar Patrika* holds the Administration responsible for the poor status and prospects of Indian medical men, in so far as it gives only the subordinate appointments to them, reserving the posts of control and authority for the members of the Indian Medical Service. The Indians in the Indian Medical Service have also a just grievance in this respect. It is a curious coincidence that while Indian Civil Surgeons are generally found to be in charge of poor districts, Military Assistant Surgeons (Europeans and Eurasians) with inferior educational qualifications have latterly been bracketed with Civil Assistant Surgeons, and several of the best berths in the Punjab at least, have gone to the former.

AMRITA BAZAR
PATRIKA,
21st Feb. 1910.

207. Referring to the refusal of the Government of India to grant separate representation to the Parsee community, the *Bengalee*, while no more in favour of the right of separate representation being granted to the Parsee community than of the same right being granted to the Muhammadan community, does not see the propriety of granting a right to one section of the community which cannot be granted, in the same circumstances, to all alike.

BENGALUR,
22nd Feb. 1910.

III.—LEGISLATION.

208. Referring to the revolutionary cult, which has necessitated the passing of the new Press law, the *Indian Mirror* states that antipathy for the British rule and race, which has turned to fury in the revolutionist, is also the characteristic attribute of the true seditionist, the revolutionist being merely the seditionist.

INDIAN MIRROR,
18th Feb. 1910.

fully developed. If the manufacture of revolutionists is to be stopped, the dissemination of sedition must first be prevented. As things stand, prosecutions of newspaper for sedition are of no efficacy. They are desired and courted for the crown of martyrdom which they place on those proceeded against, and the pecuniary benefits derived from an increased circulation. Then again every prosecution means general excitement in the country and a republication in every paper of the libel. The inordinately protracted proceedings and the infliction of excessively heavy sentences do not prevent the evil which they are intended to check. "The poisonous doses are administered and the process of corruption is in full swing, before the machinery of law is, or can be set in motion."

AMRITA BASAR
PATRIKA,
19th Feb. 1910.

209. The *Amrita Basar Patrika* observes that freedom was given to the Indian Press because (1) it would enable English people to exercise a wholesome control on official work in India and secure the co-operation of the people in the administration of the country, and (2) it would enable the Indian authorities themselves to see rocks ahead. Even granting that Indian papers have occasionally abused their liberty, surely that is no reason why a light which served such useful purposes should be extinguished in a fit of annoyance.

TELEGRAPH,
19th Feb. 1910.

210. The *Telegraph* has no doubt that the new Press Act will help to improve the tone of the press and to advance the cause of the country. It will, in fact, lead public organs to devote more attention to economic and social questions, on the solution of which the future of the country largely depends.

BENGALUR,
22nd Feb. 1910.

211. The *Bengalee* observes that the new press legislation admits of executive interference with purely social matters. It has been the inalienable right of every community in the world to bring recalcitrant members into terms with it by exerting that moral pressure which its power of withholding all connection or communication with such members enables it to exert. Indian society has never had the free exercise of this power interfered with, and it is hoped that the Press Act will not be a menace to this "age-long liberty of communal action."

IV.—NATIVE STATES.

BENGALUR,
22nd Feb. 1910.

212. While congratulating the Darbar and the Maharaja of Patiala on the withdrawal of the sedition case against all the accused, the *Bengalee* feels surprised and disappointed that they should have been ordered to leave the Patiala State within seven days. It is doubtful statesmanship to resort to half measures, for conciliation and repression do not go well together.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

HINDOO PATRIOT,
18th Feb. 1910.

213. The *Hindoo Patriot* observes that financial encumbrance in meeting Government demand for land revenue has been the cause of the ruin of many zamindars. The strictness with which revenue is collected involves them in the meshes of money-lenders into whose hands the estates are finally transferred, the interests charged falling so heavily on them that it is impossible for many to redeem their property. It is of vital importance, both to the Government and the people, that the old houses of zamindars should be saved from extinction, and the authorities should see that they do not become unnecessarily involved in meeting the demands of the Government. The thanks of the mouzadars in Assam are due to Sir Lancelot Hare for the keen interest he takes in their welfare. His Honour's sympathy with their difficulties may be divined from his injunction that care must be taken to see that the mouzadars do not borrow money at exorbitant rates of interest to pay the revenue, as punctuality in payment would be clearly purchased at the cost of the financial ruin of these representatives of the middle classes of Assam.

VI.—MISCELLANEOUS.

214. The *Bengalee* observes that in the course of the meeting of the committee organized for the suppression of anarchy and sedition, it was said that organized work, even for the suppression of anarchism, had become well-nigh impossible in the mufassal on account of police scrutiny and espionage and magisterial interference. This is a most unfortunate state of things. The leaders might surely be trusted to keep within the bounds of law in respect of any demonstration, with which they might associate themselves. Trust begets trust and sows the seeds of co-operation between the Government and the people; and now that the district leaders are called upon to co-operate, their ardour is checked by the suspicion of police espionage which has become so common in the mufassal. Sir Edward Baker recently said that Government by compulsion was to give place to Government by persuasion. But up till now there are no signs of that transformation, except in the statesmanlike utterances of His Excellency the Viceroy, followed by the release of the deportees.

BENGALAH,
16th Feb. 1910.

215. Referring to Sir Herbert Risley's remark regarding "attempts being made to enlist the women of India on the side of rebellion," the *Indian Mirror* observes that if successful attempts have been made to seduce hundreds of Indian youths from the path of righteousness, there is no wonder that attempts should be made to corrupt the minds of Indian women with seditious literature. It cannot be denied that the *Sandhya* and the *Jugantar* used to find their way into many Hindu homes, and as such contingencies have to be guarded against in future, Sir Herbert Risley's warning should be taken in good spirit and acted upon. It is desirable that more opportunities should be offered for the commingling of European and Indian ladies, so that zenana ladies would have the best examples and the best influence around them. It is essential that the education and elevation of Indian women should be assigned the foremost place in the national work, for has it not been said, and proved too, that the hand that rocks the cradle, rules the nation? But no amount of lecturing and moralising in public will have the desired effect unless the home is elevated and made the training ground of Indian youth.

INDIAN MIRROR,
16th Feb. 1910.

216. The *Hindoo Patriot* discredits the rumour regarding Mr. K. G. Gupta's resignation of his seat on the Council of the Secretary of State in exchange for membership of the Bengal Executive Council. Considering the importance attached to the services of an Indian member in the Council of the Secretary of State, it will be a misfortune to the country if the only Indian element is separated from it. The result of Mr. Gupta's resignation will be to make the prospect of the appointment of another Indian very remote. It is hoped that Mr. Gupta will, on second consideration, change his mind.

HINDOO PATRIOT,
16th Feb. 1910.

217. The *Indian Mirror* complains that Indian public men and patriots have done nothing towards the removal of national defects and the elevation of their countrymen. Will politics continue to be our life-breath to the neglect of higher things? This neglect is attributed to their being absorbed in politics to the exclusion of more important matters.

INDIAN MIRROR,
16th Feb. 1910.

218. The *Indian Mirror* states that the freer the intercourse between Europeans and Indians, the stronger will be the bond of fellowship between them. "A garden party and a Purdah party where Europeans and Indians meet on the best of terms, have a more beneficial effect than can be expected from mere sermonising. Due example is worth more than a ton of precepts."

INDIAN MIRROR,
17th Feb. 1910.

219. The *Bengalee* regards the *Englishman's* article justifying the treatment of Indians in the Transvaal as a deliberate determination to excite racial feeling. More than once the writer says that the colonies must be allowed to do what they like, because they are self-governing. The inevitable conclusion is that the interests of India are to be sacrificed because India is not self-governing. And if anybody will say that this is one more argument in

BENGALAH,
16th Feb. 1910.

favour of India exerting herself in all legitimate ways to secure self-government within the Empire, the *Englishman* will probably call upon the bureaucracy to deport him. Such a position is not merely silly or idiotic, but is the outcome of perversity of a type which it is the best interest of the Government to put down with a strong hand.

BENGALUR,
19th Feb. 1910.

220. The *Bengalee* observes that although Bengal is not particularly affected by the Transvaal controversy, the growing solidarity of feeling between the different provinces makes all India participate in the grievances of Madras and Bombay. The partition of Bengal is to-day a pan-Indian question and has stirred the heart of all India. If the Government of India were to decline to help the emigration of indentured coolies to South Africa, the problem would be within measureable distance of solution. For it is clear from the official report that Indian labour is indispensable to the maintenance of many important industries in South Africa. "Indian interests first, all other interests next" should be the motto of a national Government, and the journal feels sure it will be the watchword of the Indian Government in dealing with the Transvaal question.

INDIAN NATION,
21st Feb. 1910.

221. The *Indian Nation* observes that public opinion is strongly in favour of a policy of effective retaliation against the Transvaal Government, and that the withdrawal of Indian labour from the Transvaal is the only honourable course left open. It trusts that the Government of India will not act in the matter from a super-sensitive regard for South African prejudices, but will boldly face the issue for the good name of Indian citizens of the Empire. The sympathies of the liberal party are distinctly in favour of Indians, and any proposal which the Government of India may make to refrain from assisting immigration to the Transvaal will be cordially supported by His Majesty's ministers. It will be equally supported by every shade of public opinion in this country.

BENGALUR,
19th Feb. 1910.

222. The *Bengalee* states that the real solution of the race problem lies in the spread of education of the right sort and the recognition of the equality of all His Majesty's subjects in this country.

INDIAN MIRROR,
19th Feb. 1910.

223. The *Indian Mirror* is thankful that India has been spared such a disaster as a Conservative Ministry with Lord Curzon as its guiding spirit. The return of the Liberals to power should be celebrated with a joyous thanksgiving all over the Empire.

AMRITA BASAR
PATRIKA,
19th Feb. 1910.

224. Referring to the influence of swadeshi on the growth of Indian industry, the *Amrita Basar Patrika* says it was only at the end of the seventies that educated Punjabees began to take the swadeshi vow, and while before this period the weaving of cloth fit for the use of the middle classes had quite ceased, within a few years almost the whole demand was met by indigenous produce. In Bengal, the looms of Santipur, Chandrakona and Chandernagore were totally silent a few years ago. But they are now again humming, if not with their pristine vigour, at any rate in a manner so as to inspire hopes of a complete resuscitation. These facts are worth more than tons of arguments.

BENGALUR,
19th Feb. 1910.

225. Referring to the result of the general election, the *Bengalee* declares that a Tory Government with a reactionary politician like Lord Curzon in the India Office, would be much worse than the Liberal Government in spite of its blunders, some of which have been doubtless serious. That is why it has strenuously advocated the continuance in power of the Liberal party, though it disapproved of the overwhelming majority which the Liberal Government had at its back before the general election.

TELEGRAPH,
19th Feb. 1910.

226. The *Telegraph* declares that the patronage of the Anglo-Indian papers is in itself the best proof that the Imperial League recently organized for the suppression of anarchism has little or nothing to commend it to the people of the country.

TELEGRAPH,
19th Feb. 1910.

227. The *Telegraph* observes that the insecurity which exists in British territories on the Frontier, owing to the constant raids of unruly tribesmen, is a standing menace

to British authority. Raids by Mahsud marauders are frequently reported, although it is the sacred duty of the rulers to ensure security of life and property to the people committed to their charge. In the interest of the villagers on the Frontier territories, who are a prey to these outrages, and in the interest of British rule in India, these outrages should be finally and decisively suppressed.

228. From His Excellency the Viceroy's utterance in Council, the *Indian Mirror* concludes that ethical instruction is at last to be introduced into Indian educational institutions, and hopes that no time will be lost in bringing about the much-needed reform. It is a pity that there are at present so few workers like Keshub Ch. Sen, Protap Ch. Mozumdar and Kali Churn Banerjia, whose public lectures on moral and religious subjects produced the most beneficial influence upon the mind of young Bengal. Instead of moral lectures, there is a prevalence of political and boycott lectures with the inevitable consequences of unrest, lawlessness and terrorism.

INDIAN MIRROR,
19th Feb. 1910.

229. The *Indian Mirror* observes that although the new class of dacoits are novices at their business, they appear to be throwing dust in the eyes of the police. The state of affairs is disgraceful in the extreme, and the journal warns the Government against these dacoities which are spreading and becoming more and more daring. They should be included in the programme of vigilance of the organizations that have been started to cope with anarchism. This form of lawlessness is every bit as bad as anarchism and requires to be dealt with firmly and vigorously.

INDIAN MIRROR,
20th Feb. 1910.

230. Referring to the collapse of the swadeshi-boycott movement, the *Indian Mirror* observes that as the gospel of boycott was one of hate, it was foredoomed to such a result.

INDIAN MIRROR,
20th Feb. 1910.

231. In the resolution of grief at the murder of the late Khan Bahadur Shams-ul Alum, recorded by the *Anjuman-i-Islam* of Comilla, it was resolved "that the Muhammadan Associations and Anjumans all over the country be requested to hold meetings and devise means for protection since Government measures have so far failed." The *Bengalee* regrets that the Anjuman should have made use of such language which is suggestive of an element of religious and racial feeling and involves the condemnation of the Government as having failed in its duty—both of which suggestions are most unhappy.

BENGALKEE,
20th Feb. 1910.

232. The *Indian Mirror* observes that while railways have done much good they have tended to create a considerable amount of regrettable friction between Europeans and Indians. Many Indian gentlemen, and particularly sensitive young men, have complained bitterly of the treatment received by them. The effect of such treatment is to imbue impulsive young minds with the poison of hatred towards the European, and when to hatred of this kind is added seditious literature, the natural outcome is disaffection.

INDIAN MIRROR,
22nd Feb. 1910.

233. The *Amrita Bazar Patrika* says, "Not only in the Colonies, but everywhere, Europeans consider no sacrifice too high for the protection of their labour and industries from outside competition. This is true swadeshimism."

AMRITA BAZAR
PATRIKA,
22nd Feb. 1910.

234. Referring to the enquiry in connection with the Jorabagan fire and incidentally to the Midnapore enquiry, the *Bengalee* states that committees of enquiry serve no useful purpose if their reports do not see the light of day, or if they are published when the public have practically ceased to take that keen interest in the question or questions under enquiry which is the chief justification for appointing such committees.

BENGALKEE,
22nd Feb. 1910.

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